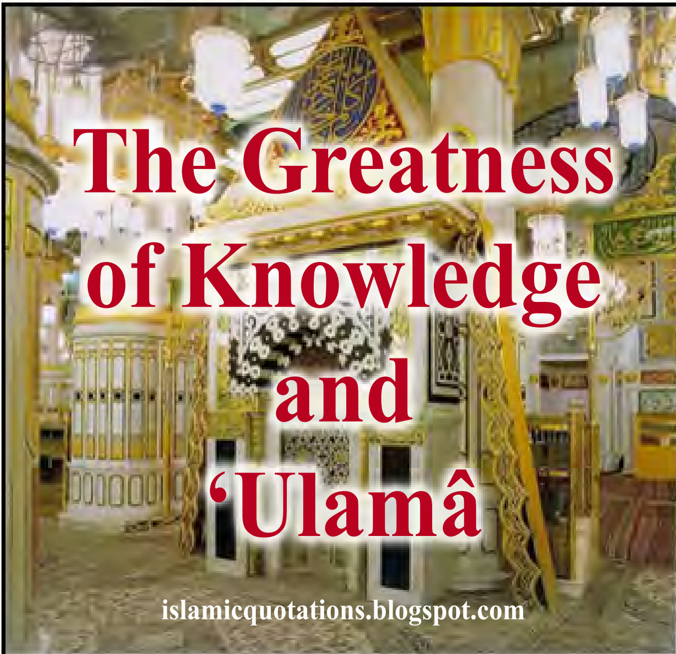


The Greatness of Knowledge and 'Ulamâ

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By
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Dedication

All my writings and compilations are collections of the benefits and blessings of the companionship of our spiritual mentor:

Maulânâ Muhiyus Sunnah Hazrat Aqdas Maulânâ Shâh Abrâr-ul-Haqq Sâhib *rahimahullâh*,

Hazrat Aqdas Maulânâ Shâh 'Abdul Ghanî Sâhib Phulpûrî *rahimahullâh* and

Hazrat Aqdas Maulânâ Shâh Muhammad Ahmad Sâhib *rahimahullâh*.

Muhammad Akhtar
(May Allâh Ta'ala Pardon Him)

Details

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Speaker: Shaikh-ul-Arab wal Ajam 'Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Muhammad Akhtar Sâhib, *may his shadow remain over us for 130 years.*

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Compiler's Note

The book before you is a collection of two lectures and several statements delivered by my beloved master, guide and mentor, Shaikh-ul-Arab wal Ajam 'Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Muhammad Akhtar Sâhib, *may Allâh Ta'ala enable his shadow to remain over us for 130 years.*

It has been compiled and published under the title, *The greatness of knowledge and 'ulamâ'*, for the benefit of the *ummah*. An important lecture of this series was delivered in Dhaka, Bangladesh on 24 Sha'bân al-Mu'azzam 1406 A.H. corresponding with the 4th of May 1986.

In this magnificent lecture, Hazrat Wâlâ presents the greatness of Islamic knowledge and the *'ulamâ'* in the light of the pure Qur'ân and Ahâdîth of Rasulullah (sallellaho alaihe wasallam). The scholarly manner in which he presents this subject is an excellent portrayal of Hazrat Wâlâ's deep knowledge and insight.

There seems to be an inclination towards looking down on and mocking at the *'ulamâ'* by the masses, which includes a large portion of religious people as well. The reason for this is ignorance about the status and greatness of the *'ulamâ'*. *Inshâ Allâh*, this lecture will be sufficient to open their eyes. This lecture will also serve as a guide for those who are working for Islam, but outside the limits of the Sharî'ah.

We make *du'â'* to Allah Ta'ala to keep Hazrat Wâlâ amongst us with good health and well-being for a long time. May He prolong Hazrat Wâlâ's bounties and blessings till the day of Resurrection, and make them a means of continuous charity (*sadaqah-e-jâriyah*) for him. May Allah Ta'ala bestow the bounties and blessings of Hazrat Wâlâ in abundance upon us,

and may He inspire the *ummah* to benefit from this lecture. Âmîn.

آمين يا رب العالمين، بحرمة سيد المرسلين عليه الصلوة والتسليم

Sayyid 'Ishrat Jamîl Mîr Sâhib, may Allah Ta'ala pardon him.

Special attendant of:

'Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Muhammad Akhtar Sâhib, *dâmat barakâtuhum*.

Khânqâh Imdâdîyyah Ashrafîyyah
Gulshan Iqbâl-2
Karachi

منور کردے یارب مجھ کو تقوی کے معالم سے
ترے در تک جو پہنچا دے ملا دے ایسے عالم سے
کتب خانے تو ہیں اختر بہت آفاق علم میں
جو ہو اللہ کا عالم، ملو تم ایسے عالم سے

"O Allâh! Enlighten me with the hallmarks of piety. Enable me to attach myself to such an 'âlim who will convey me to Your threshold. O Akhtar! There are many libraries in the world. But go and attach yourself with a person who has true knowledge of Allah Ta'ala."

('Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Muhammad Akhtar Sâhib, dâmat barakâtuhum)

THE GREATNESS OF KNOWLEDGE AND *'ULAMÂ'*

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

Why Is It Necessary To Have A Shaikh?

At present, I intend saying something about two spiritual maladies: Anger and casting evil glances. I pray to Allah Ta'ala to enable me to explain properly, to bless me with His special help, and to bless the speaker and the listener with sincerity. What is the meaning of listening with sincerity? It means listening with the intention of practising, not to merely utter exclamations of praise and enjoyment. At the same time, the speaker must not seek exclamations of praise; rather he should seek sighs and moans. Exclamations of praise will not benefit, it is the sighing and moaning [in pain and repentance] that are of benefit. It is for this reason that Hakeem-ul-Ummah Mujaddid-ul-Millah Hazrat Maulânâ Ashraf 'Alî Sâhib Thânwî *rahimahullâh* considered his salvation in "Âh" (sighs and moans). Hazrat has a poem in this regard:

تمہاری کیا حقیقت تھی میاں آہ

یہ سب امداد کے لطف و کرم تھے

"Âh of what significance were you [addressing himself]? All this is by virtue of the kindness and affection of Imdâd [Hâjî Imdâdullâh rahimahullâh]."

Hakeem-ul-Ummah Thânwî *rahimahullâh* attributed all his intellectual and practical achievements to his shaikh, Hâjî Imdâdullâh Sâhib *rahimahullâh*. This means that the *mujaddid* (reviver) of this era, the author of 1500 books, and the spiritual mentor of senior *'ulamâ'* negates himself and attributes all his

achievements to his shaikh. It is this very thing, which protects man from conceitedness, pride and haughtiness. As for the person who does not have a shaikh, he attributes everything to himself by saying: "*I did this, and I did that.*" And when there is this self-conceitedness, man becomes disgraced. It was this same illness of self-conceit which Satan was suffering from, and which caused him to say: "I, I." Senior and great *'ulamâ'* aligned themselves to a shaikh in order to put an end to this self-conceitedness. History bears testimony to the fact that many senior *'ulamâ'* who were suns and moons of knowledge selected a spiritual guide and shaikh to obliterate their *nafs*.

A person cannot be a mentor unless he himself has a mentor to guide him. These days, a person qualifies from a *madrasah*, puts on his graduation turban, immediately apportions a place for himself as an imam of a musjid, and assumes the position of spiritual mentor for those who attend his musjid. Whereas he himself did not seek guidance from any mentor. How can a person who does not have a spiritual guide for himself guide others? Consequently, such people complain that the *'ulamâ'* have no respect. As long as a *pesh/dammah* remains on the word *maulwî(scholar),* he will not attain respect. In other words when *maulwi(scholar) sahib* becomes *muli(radish) sahib,* then he will (literally) have no value like carrots and radish. The word *maulwî* means "the person of the *maulâ*". For example, the word Lâhorî refers to a person from Lahore, the word Peshâwarî refers to a person from Peshawar, the word Lucknowî refers to a person from Lucknow. Therefore, when the *maulwî* opts for the companionship of the pious servants of Allah Ta'ala and becomes the person of the *maulâ* (i.e.One who has Allah Ta'ala in his heart) by engaging in the remembrance of Allah Ta'ala , then – *inshâ Allâh* – the public will have no way of disgracing him. As for those who disgrace and threaten him, Allah Ta'ala shall threaten and warn such a person. The word *As-salâm* is one of the attributes of Allah Ta'ala. In his book, *Rûh-ul-Ma'ânî,*

'Allâmah Âlûsî *rahimahullâh* explains the word *As-salâm* as follows:

اَلَّذِي يُسَلِّمُ عَلى أَوْلِيَآئِهِ فَيَسْلَمُوْنَ مِنْ كُلِّ مُخوِّفٍ

"Who keeps His friends (auliyâ') safe and secure from every thing or person which threatens them."
(Ruhul Ma'ani, vol. 28, pg.63)

These days the masses are extremely audacious against the *auliyâ'* of Allah Ta'ala and the *'ulamâ'* of Islam. They look at the clock of the musjid and if the imam comes one minute late, they start speaking out against him. They consider the imam to be a steel spout, which can be opened and closed whenever they like. If he is slightly delayed because he had to relieve himself, they ought to wait for him for five or ten minutes. However, the masses treat the imam like a slave.

'Allâmah Jalâluddîn Suyûtî *rahimahullâh* quotes the following statement of Rasulullah (sallellaho alaihe wasallam):

أَكْرِمُوا الْعُلَمَاءَ فَإِنَّهُمْ وَرَثَةُ الأَنْبِيَاءِ

"Honour the 'ulamâ' because they are the inheritors of the Prophets."
(Kanzul Ummal: The chapter on knowledge, vol.10, pg.150)

Rasulullah (sallellaho alaihe wasallam) also said:

وَمَنْ لَّمْ يُبَجِّلْ عَالِمِيْنَا فَلَيْسَ مِنَّا

"The one who does not honour our 'ulamâ' is not of us."

It is Disrespectful to Claim to be Knowledgeable in the Presence of *'Ulamâ'*

Do not try to rectify and reform the *'ulamâ'* just by reading a few Urdu books, and do act like a mufti. There was a pious *'âlim* who placed his elbows on his knees while he was in prostration in salâh. Later on, a person came to him and told

him that a Hadîth states that one should not place the elbows on the ground like a dog when in prostration. Instead, the elbows should be elevated from the ground. The maulânâ asked him: "*Are you an 'âlim*?" He replied: "*I am not an 'âlim but I read this in an Urdu book.*" The maulânâ asked him: "*Do you have all the Ahâdîth in your mind or are you objecting to my action merely on the basis of one Hadîth?*" The person said: "*I do not know all the Ahâdîth.*" The maulânâ said: "*The objection which you levelled against me actually entails a major sin because you damaged the honour of an 'âlim. When you are an ignorant person, what right do you have to come and advise me? There are two Sunnahs of Rasulullah (sallellaho alaihe wasallam), one when he was young, and the other when he was old. When Rasulullah (sallellaho alaihe wasallam) became old and his body became heavy, he used to rest his elbows on his knees.*"

When you find anything objectionable about an *'âlim*, convey it to another *'âlim*. When you find anything objectionable about your father, convey it to your uncle, do not go directly to your father. Now the situation is such that everyone is a mufti. Muftis of this type are for *muft* (free), they do not possess knowledge. A Hadîth states:

أَجْرَأُكُمْ عَلَى الْفُتْيَا أَجْرَأُكُمْ عَلَى النَّارِ

(سنن الدارمي، ج: 1، باب الفتيا وما فيه من الشدة)

"The person who is audacious in issuing fatwâ is audacious to enter the Hell-fire."

Such "free" muftis express their views on every issue and say: "*This is my view on this issue.*" Today, even a person pushing a wheel-cart will say: "*This is my view on this issue.*" Ask these who are intellectually blind if a "view" is acceptable in Islam? Is Islam something which is based on views? 'Allâmah Shâmî *rahimahullâh* states in his book of jurisprudence, *Kitâb ash-Shâmî*, that Rasulullah (sallellaho alaihe wasallam) said that the person who is very audacious in giving a ruling without investigation

is very audacious in entering Hell. You should first consult books, if you do not understand, go and consult your teachers and qualified *'ulamâ'*. Go to them like a beggar, not like a person who is going to make objections. Ask them in a respectful manner: "*Hazrat, I have a question to ask*." Ask them as though you are a student. It is essential for the masses to reduce themselves like students when they ask the *'ulamâ'*.

Removing Some Misconceptions about the Turban

A non-*'âlim* asked Hazrat Thânwî *rahimahullâh*: "*Why don't you tie a turban?*" If this person was an *'âlim* he would not have asked such a question. There are some famous statements with regard to the turban. Some say that if a person performs salâh with a turban, the reward is multiplied twenty five times. Others say that if a person performs the Jumu'ah salâh with a turban, the reward is multiplied seventy times. However, the great Hadîth scholar, Mullâ 'Alî Qârî *rahimahullâh* writes in his book, *Maudû'ât Kabîr*: ذلك كله باطل موضوع – *these are all baseless and fabricated statements.* Therefore, those who become confused with a little knowledge should not delve into such matters. Rather, they should refer to the source books and senior *'ulamâ'*. Such people may have the intelligence, but there is some heat in their intelligence. If in any era, people start considering a non-obligatory act to be obligatory, then it becomes obligatory to give up that act. I personally heard senior *'ulamâ'* and elders saying that there is a Hadîth in *Bukhârî Sharîf* which states that the Sahabah (Radhiallaho anhum) also performed salâh with a head covering (*topî*), and that if a turban is also worn, it will be good. However, it is not permissible to consider it obligatory.

Once I went to Dhaka and saw a turban placed on the pulpit in the musjid. Numerous flies were sitting on this turban and it had many dirt marks on it. Just then the imam came forward to

perform the salâh. He tied that turban and performed the salâh. Upon completing the salâh, he replaced the turban on the pulpit and went away. He wore the turban and performed the salâh solely out of fear for the *musallîs* (those offering salâh behind the imam). In some musjids you see the *musallîs* in control – it is "*ignorance*" that is in control. They constantly vex the poor imam. But if a person aligns himself to an imam who is a proper *'âlim*, he will learn the correct ruling. Nevertheless, this system came to an end in this musjid through one talk of mine – this is solely through the will of Allah Ta'ala . I said to them, wear the turban sometimes and do not wear it at other times so that people do not consider it to be obligatory.

So Hakeem-ul-Ummah *rahimahullâh* said to the person: *"I am writing Tafsîr Bayân al-Qur'ân at present and have to engage in a lot of research for it. This causes a great burden on my mind. I am therefore unable to wear the turban*." He then asked the person one question: "*You are asking me about wearing a turban with such emphasis, why are you not wearing a lungî (a loin cloth) bearing in mind that wearing a lungî is also a Sunnah?"* He replied: "*The lungî gets open and my body becomes exposed."*

It Is Not Sunnah Mu'akkadah to Wear a Lungî

There are many areas where it is considered essential to wear a *lungî* whereas it is *sunnat-e-ghayr mu'akkadah* (a non-emphasised Sunnah) and *sunnat-e-'âdiyah* (something done out of habit). However, one has to be very careful when wearing a *lungî*. I have also seen people wearing *lungîs* because we have students from Bangladesh studying under us. One night I saw a student whose *lungî* was in one direction while his body was in another direction. We had an *'âlim* who was a teacher with us and had qualified from Deoband. He was in the habit of wearing a *lungî*. Once when mosquitoes bit him on his face, he covered his face with his *lungî*. Now tell me, is it permissible to wear a *lungî* in such a way that one's private parts become exposed? I therefore

say you may wear a *lungî* during the day and a pyjama pants at night so that your private parts do not become exposed. This is especially so when others are sleeping in the same room, e.g. when there is a *Tablîghî ijtimâ'* or when several students sleep in the same hostel room.

'Allâmah Jalâluddîn Suyûṯî *raẖimahullâh* states in *Jâmi' S̲aghîr* that you should not sleep naked even if you sleep alone. This is because the angels feel ashamed and disturbed by this. We know that it is *ẖarâm* (unlawful) to cause discomfort to a Muslim. Causing discomfort to angels will be even more *ẖarâm*.

We were talking about the conversation between Hazrat Thânwî *rahimahullâh* and that person who said that he does not wear a *lungî* because his body becomes exposed. Hazrat Thânwî *rahimahullâh* said: *"I also feel hot and therefore do not wear a turban.* The person said: "*May Allah Ta'ala increase the heat which you are experiencing."* Some ignorant people are so disrespectful. Hazrat *rahimahullâh* replied: *"May Allah Ta'ala make you more naked."*

It is an Act of Deviation to Consider an Unnecessary to be Necessary

Hazrat Thânwî *raẖimahullâh* then explained to him in a calm and collected manner that because of a lack of knowledge, people begin considering an unnecessary to be necessary. A person performs the *tahajjud s̲alâh* and reads *durûd* (salutations upon Rasulullah (sallellaho alaihe wasallam) day and night. However, he holds the belief that if he does not stand and read the *durûd*, it will never be accepted, and if he does not make sweetmeats on Laylatul Barâ'ah (15th of Sha'bân) he will be completely deviated from Islam. Such a person is thus committing excesses in religion and is gone astray because he is considering an unnecessary to be necessary. Is there any H̲adîth which states that *durûd sharîf* has to be read while standing? True lovers like the Sahabah (Radhiallaho anho) never made

sweetmeats on Laylatul Barâ'ah. It is thus not correct to consider something unnecessary as necessary.

When you stand before the blessed grave of Rasulullah (sallellaho alaihe wasallam) and read *durûd*, you do so with a soft tone. This verse is written at the blessed grave:

يَآ أَيُّهَا الَّذِيْنَ آمَنُوْا لاَ تَرْفَعُوْا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

(سورة الحجرات، آية: 2)

"O believers! Do not raise your voices above the voice of the Prophet."

In other words, do not raise your voices above the voice of My Prophet (sallellaho alaihe wasallam). Those whom Allah Ta'ala enabled to visit Madînah know fully well that *durûd* is not read with a loud voice over there. Instead, people read the *durûd* with a loving tone like that of the buzzing of bees. If they read it aloud, it is considered disrespectful. After reading the *at-ta<u>h</u>iyyât* in <u>s</u>alâh, the method of reading *durûd* after it, was not taught by the maulânâs but by Rasulullah (sallellaho alaihe wasallam). Allah Ta'ala taught Rasulullah (sallellaho alaihe wasallam) how to perform <u>s</u>alâh on the night of Mi'râj (Ascension). He did not teach him to read the *durûd* while standing, but while sitting. If Allah Ta'ala liked the *durûd* to be read while standing, He would have issued the order that you must send salutations to My Prophet (sallellaho alaihe wasallam) while you are standing. But Allah Ta'ala taught him to sit and read the *durûd*. However, these days if you do not stand and read *durûd*, it is as though you have committed a major crime. In actual fact, this displays audaciousness and disrespect to Allah Ta'ala and Rasulullah (sallellaho alaihe wasallam). It entails considering an unnecessary to be necessary, and this is a serious deviation. Friends, I therefore say that love for Allah Ta'ala entails acting according to the pleasure of Allah Ta'ala and love for Rasulullah (sallellaho alaihe wasallam) entails acting on his Sunnah.

Love for Rasulullah (Sallellaho Alaihe Wasallam) Entails Emulating Rasulullah (Sallellaho Alaihe Wasallam)

Many people make claims of love for Rasulullah (sallellaho alaihe wasallam)] but if you were to ask them how many Sunnahs there are in salâh, they do not know. Ask them the Sunnahs of ablution (*wudû'*) and they do not know. Whereas if we live and die on the Sunnah, we will receive salvation. Tell me, there is a person who claims to love his father. His father tells him: "*O my beloved son! I am ill and I have a cough. Go and bring me some medicine*." He says: "*I am not going to do any work. But I will keep on repeating: 'O my father, O my father!*" What will the father say to him? He will say: "*You are repeating father, father, but you are not obeying my instructions*." In like manner, you get some people standing and reading *salât wa salâm* (salutations to Rasulullah (sallellaho alaihe wasallam)) with a loud voice, but when it is time to obey and follow Rasulullah (sallellaho alaihe wasallam), they flee with their tails between their legs. They do not perform salâh, they do not fast, they do not pay zakâh, they do not perform hajj when it becomes compulsory on them, and they do not abstain from sins. They will merely hold a *mîlâd* (celebrating the birth of Rasulullah (sallellaho alaihe wasallam)) once a year and think that they have fulfilled the right of Rasulullah (sallellaho alaihe wasallam).

A great poet of Iran came to Delhi on one occasion so all the people hastened to meet him because he had written a poem in praise of Rasulullah (sallellaho alaihe wasallam). This poem contained a very loving subject matter. It seemed from the subject matter of this poem that there is no greater lover of Rasulullah (sallellaho alaihe wasallam) than him in the world. On hearing his poem, a pious servant of Allah Ta'ala also went to meet him. On reaching there, he saw this poet at a barber

who was shaving his beard. The criterion of love is not the tongue but actions. So the pious servant said to him: *“O Âghâ! What are you doing? You recited such an excellent poem and now you are shaving your beard!”* So he replied in a very poetic manner and said: *“I am shaving off my beard but I am not shaving off anyone’s heart.”* The pious man said: *“You are shaving off the heart of Rasulullah (sallellaho alaihe wasallam).”*

Friends! O lovers of Rasulullah (sallellaho alaihe wasallam)! O you who hope for Rasûlullâh’s (sallellaho alaihe wasallam) intercession on the day of Resurrection! Rasulullah (sallellaho alaihe wasallam) turns his face away from those who shave off their beards. A person will be resurrected in the condition in which he died. You should therefore constantly make *du‘â’* to Allah Ta’ala saying: *“O Allâh! Do not cause me to die as long as I do not have the blessed appearance of Rasulullah (sallellaho alaihe wasallam) so that I could read this poem on the day of Resurrection”:*

ترے محبوب کی یارب شباہت لے کے آیا ہوں

حقیقت اس کو تو کر دے، میں صورت لے کے آیا ہوں

“O Allâh! I have come with the appearance of Your beloved. O Allâh! I have come with the appearance, You transform it into reality.”

A Hadîth states that a person will be resurrected in the manner in which he passed away. What reply will you give to Rasulullah (sallellaho alaihe wasallam) on the day of Resurrection if he were to ask you: ***“The Sikhs kept beards out of love for their Guru Nanak, but you found no shame for my love? What wrong did you find in my appearance that caused you not to keep a beard?”*** What reply will you give to him? If Allah Ta’ala disliked a beard, He would not have permitted His Prophets (Alaihimus salaam) to keep beards. All the pious servants of Allah Ta’ala kept beards.

The Incident between Hazrat Mûsâ (Alaihis salaam) and the Magicians

All the magicians who had come to compete against Hazrat Mûsâ (Alaihis Salaam) had all adopted the dress of Mûsâ (Alaihis salaam); they had beards, wore long *kurtahs* and had staffs in their hands. They adopted this appearance so that if they were defeated, they will not be recognized if they have to flee. They did this as a precaution. However, because their appearance was like that of Mûsâ (Alaihis salaam), Allah Ta'ala liked it and blessed all of them with îmân and they all fell into prostration. Whereas the intention of all was not correct. When Mûsâ's (Alaihis salaam) snake swallowed all their staffs, they realized that this was not magic. This is because magic entails enchantment and mesmerism. The magicians had mesmerized the people into thinking that their staffs had changed into snakes but which were staffs in essence. On the other hand, the staff of Mûsâ (Alaihis salaam) had really changed into a real snake by the order of Allah Ta'ala. Consequently, this snake swallowed all the snakes of the magicians which were actually ropes. The magicians realized that this was no magic. Had it been magic, the staff would not have changed into a real snake, it would have remained a staff but would have appeared to be a snake. It is for this reason that they all fell into prostration and said:

قالُوْا آمَنَّا بِرَبِّ الْعَالمِيْنَ، رَبِّ مُوْسٰى وَهَارُوْن

'We believe in the Lord of the worlds, the Lord of Mûsâ and Hârûn.'"
(Sûrah al-A'râf, 7: 121-122)

Because the people used to consider Pharaoh as their lord, the magicians clarified that they believe in the Lord of Mûsâ and Harun (Alaihimas salaam).

The Îmân of Âsiyah

Hazrat Mûsâ (Alaihis salaam) said to Allah Ta'ala: *"O Allâh! I endeavoured a lot on Pharaoh and his minister, Hâmân, to the extent that I perspired a lot, but You still did not bless them with îmân, although Pharaoh did understand a little of what I was saying.* On one occasion, he said to his wife Âsiyah (Alaihas salaam) (who had already accepted îmân but could not disclose it): "*Should I believe in Mûsâ? He is inviting me towards Allah Ta'ala and saying to me: 'O Pharaoh! If you believe, Allah Ta'ala will bless you with four bounties:*

1. You will always remain healthy and never fall ill.
2. Your youthfulness will remain forever.
3. You will be blessed with such internal attachment to Allah Ta'ala that you will give preference to death over this worldly life.
4. Allah Ta'ala will also bless you with kingdom in the Hereafter. In other words, Allah Ta'ala will rectify your afterlife.

On hearing this message of Mûsâ (Alaihis salaam) from the mouth of Pharaoh, Âsiyah (Alaihas salaam) said: "*Allah Ta'ala is reminding you who are a tyrant and a person who claims divinity. O tyrant! Why did your gall bladder not burst out of happiness? This is no small favour that the generous Master is reminding a tyrant like you. O Pharaoh! My advice to you is that you should not consult anyone. Embrace îmân immediately. You ought to have accepted this invitation happily there and then. I am astonished that you did not die out of happiness. A single head covering (topî) can cover the blemish of a bald man. But the mercy of Allah Ta'ala wants to cover all your faults and blemishes."* She repeatedly called out the name of Allah Ta'ala and began crying profusely.

Do Not Consult Unworthy People

Pharaoh then consulted his minister, Haman, and asked him whether what his wife was saying was correct or not. He said: *"O Hâmân! I constantly seek your advice on matters related to the earth; I now seek your advice on matters related to the heavens."* If this wretched soul was a heavenly creation, he could have given him correct advice. But he was merely a worm of this earth!

Maulânâ Rûmî *rahimahullâh* says that when Allah Ta'ala creates a bird for flying, its mouth points upwards even if its wings have not developed as yet, even if it is still a small chick. Its mouth remains pointing upwards because it has to fly in the future and it has to become a flying bird. You will see the hatchlings of a pigeon constantly looking towards the sky even though they are still wingless and featherless. They constantly flap their sides because they have to fly in the future. On the other hand, the calves of cows constantly look downwards because they are not going to fly. In like manner, when Allah Ta'ala intends to make a person His beloved servant, He enables him to constantly ponder over the heavens and the earth, and to reflect over his Creator. Maulânâ Rûmî *rahimahullâh* says:

ہمچو فرخے میل او سوئے سما

منتظر بنہادہ دیدہ بر ہوا

"Like the hatchling of a pigeon which constantly looks towards the sky even though it does not have any wings at present. It is constantly waiting for the time when its wings appear so that it could fly."

A Magnificent Bounty for Âsiyah (Alaihas Salaam)

Nevertheless, when Pharaoh came to know of his wife's îmân, the tyrant imposed many hardships on her, and vexed her profusely. He made her lie down on a wooden board and

knocked nails through her hands and legs. She eventually passed away in this painful manner. The Mufti of Baghdad, 'Allâmah Sayyid Mahmûd Âlûsî *rahimahullâh* writes in *Rûh al-Ma'ânî*:

وَقدْ وَرَدَ أنَّ آسِيَة إمْرَأة فِرْعَوْن تَكُوْنُ زَوْجَة نَبِيّنا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"It is related that Âsiyah (alaihas salaam) shall be a wife of our Prophet (sallellaho alaihe wasallam) in Paradise."
(Ruhul Ma'ani, vol.25, pg.136)

Die in the name of Allah Ta'ala and see the joy of that. The corpses over which you are dying will not give you anything. In fact, the dead plus the one who is going to join the dead will both be dead. The beautiful women of this world are also dead. They will decompose and rot one day in their graves. Those who are dying over them will also die one day. The one who is going to die in the future is as if he or she is already dead. When the dying kills himself over something which is going to die, it is like a double dying.

ارے یہ کیا ظلم کر رہا ہے کہ مرنے والوں پہ مر رہا ہے

جو دم حسینوں کا بھر رہا ہے بلند ذوقِ نظر نہیں ہے

"O what wrong you are committing that a dying person is killing himself over a dying person! The one who is filling his breath over beautiful women is not a person of high aspirations."

The Gift for Giving One's Life for Allâh

But if you were to give your life for Allah Ta'ala, what reward will you receive? Look at the lofty status which Imam Ahmad ibn Hambal *rahimahullâh* received. Mullâ 'Alî Qârî *rahimahullâh* writes in volume one of *Mirqât* that his actual name was Imam Ahmad ibn Muhammad ibn Hambal. His father's name was Muhammad and his grandfather's name was Hambal. However, he became popularly known as Imam Ahmad ibn Hambal and his father's name became concealed. He was a

great Hadîth scholar (*muhaddith*) and jurist of his time. He was also a student of Imam Shâfi'î *rahimahullâh*. He differed with the *khalifah* (caliph) on a particular issue but he remained steadfast on the truth. The *khalîfah* issued many threats to him that he should abandon his standpoint or else he will be tortured severely. But Imam Ahmad ibn Hambal *rahimahullâh* remained firm on his view and did not bother about any punishment. Eventually, the *khalîfah* decided to lash him and this caused uproar in Baghdad. The people began talking that Imam Ahmad ibn Hambal *rahimahullâh* is going to be put through a tribulation today. When he received the first lash, he said: "*Subhânallâh*." When he received the second lash, he said: "*Lâ haula wa lâ qûwwata illâ billâh*." When he received the third lash, he said: "*No calamity will afflict us except that which Allah Ta'ala has destined for us. He is our Master.*" He was lashed so much that his trouser belt which was made of fabric became open. He immediately looked towards the heavens and his lips were still moving but no one knew what he was saying. The trouser belt became tight on its own and Allah Ta'ala saved him from becoming exposed.

A Hadîth scholar went to visit Imam Ahmad ibn Hambal *rahimahullâh* one week later and asked: "*O Imam Ahmad ibn Hambal! What did you read at that time?*" He replied: "*Because my trouser belt became loose, I said to Allah Ta'ala*:

إِنْ كُنْتَ تَعْلَمُ أَنِّيْ عَلى الْحَقِّ فلا تَهْتِكْ سَتَرِيْ

"*O Allâh! If You know that I am on the truth, do not allow my private parts to become exposed. Allah Ta'ala then raised my trouser.*"

His son says that Imam Shâfi'î *rahimahullâh* who was his teacher and was in Egypt at the time sent a messenger to Imam Ahmad *rahimahullâh* instructing him thus: "*Go to my student Imam Ahmad ibn Hambal and bring back the shirt which he was wearing when he was being lashed.*" Because Imam Shâfi'î *rahimahullâh* was his Hadîth teacher, he obeyed his order and sent the shirt

to him. Imam Shâfi'î *rahimahullâh* soaked that shirt in water and drank that water:

فغَسَل قمِيْصَه وَشَرِبَ مَاءَه

"He washed his shirt and drank its water."

Mullâ 'Alî Qârî *rahimahullâh* writes:

هَذا مِنْ أجَلِّ مَنَاقِبِ إمَامِ أحْمَدَ بْنِ حَنْبَل

"This is an indication of Imam Ahmad ibn Hambal's lofty status."

The reason for this is that we see the teacher soaking his student's shirt in water and drinking that water. He then says that an honourable person of Baghdad was buried 230 years later next to Imam Ahmad's *rahimahullâh* grave. This person had made a bequest that he should be buried next to his grave.

Mullâ 'Alî Qârî *rahimahullâh* writes:

فلمَّا دُفِنَ بِجَنْبِه بَعْضُ الْأشْرَافِ

When an honourable person was being buried next to his grave...

The grave digger mistakenly struck the hoe on the grave of Imam Ahmad ibn Hambal *rahimahullâh* and this caused his grave to get open.

فوُجِدَ كفنُه صَحِيْحًا لمْ يَبْلى

His shroud (kafan) was intact, and did not even get torn after 230 years.

وَجُثَّتُه لمْ تَتَغَيَّرْ

The body of this true lover of Allah Ta'ala did not change.

It was just as fresh as when it was buried. This was a supernatural feat in his favour. When a person dies for the sake of Allah Ta'ala, He blesses him with honour.

Mullâ 'Alî Qârî *rahimahullâh* writes that when his funeral bier was being carried, 20 000 people embraced Islam merely by

looking at his funeral bier. This was because he was prepared to sacrifice his life but was not prepared to give up the truth. This is what is known as true îmân.

أَسْلَمَ عِشْرُوْن أَلْفًا يَوْمَ وَفاتِه

Twenty thousand people embraced Islam on the day of his demise.

عاشق کا جنازہ ہے ذرا دھوم سے نکلے

"This is the funeral of a true lover of Allah Ta'ala. Come out and attend it with some clamour."

The Jews and Christians embraced Islam by saying that there has to be Allâh for a person to sacrifice his life in such a manner.

ان کے کوچے سے لے چل جنازہ مرا

جان دی میں نے جن کی خوشی کے لیے

بے خودی چاہیے بندگی کے لیے

"Take my funeral bier through the narrow streets for whose pleasure I gave my life. You need to be selfless in order to attain servitude."

The Joy of Allâh's Name

If one does not have love for Allah Ta'ala, he cannot enjoy prostrating. You should therefore learn the love for Allah Ta'ala from those who love Him. Today, we find offering salâh to be burdensome. But when the love of Allah Ta'ala enters your heart, then just by saying "Allâh" once, you will experience the capsule of the joy of both worlds going down into your heart. The reason for this is that Allah Ta'ala is the creator of the bounties of both worlds, and it is He who placed enjoyment in both the worlds. Maulânâ Rûmî *rahimahullâh* says:

اے دل ایں شکر خوشتر یا آنکہ شکر سازد

"O heart! What is sweeter, this sugar or the one who made this sugar?

How juicy the name of that Being will be who created the juice in the cane? Maulânâ Rûmî *rahimahullâh* says*:*

نام او چو برز بانم می رود

ہر بن مو از عسل جوئے شود

"When I take the name of Allah Ta'ala, the hairs on my body turn to oceans of honey."

In other words, when I take the name of Allah Ta'ala with love, all my hairs turn to oceans of honey.

We import [eat] sweetmeats into our stomach at night and export it the next morning in the toilet. In other words, we consider our stomach to be like an office for eating, drinking, importing and exporting. Those who engage in the excessive remembrance of Allah Ta'ala have taken the true joys of the world. When we go to Paradise, we will have just one regret: if only we did not display any shortcomings in remembering Allah Ta'ala. As long as you are living, engage in the remembrance of Allah Ta'ala by saying *Yâ Allâh, Yâ Rahmân, Yâ Rahîm*. Continue reading *durûd* (salutations upon Rasulullah (sallellaho alaihe wasallam)), continue safeguarding your gaze and, at the same time, make this *du'â'*: "*O Allâh! Forgive us for the secret glances which we stole and thereby earned unlawful pleasure.*" Our soul is a thief and we have to be on guard against it. A poet says:

اپنے جوتوں سے رہیں سارے نمازی ہشیار

اک بزرگ آتے ہیں مسجد میں خضر کی صورت

"All the musallîs should be mindful of their shoes. There is an elder who comes to the musjid in the form of Khidr."

In other words, his beard is white, but you must remember that the beard of the soul never becomes white. This tyrant always keeps a black beard.

دھوکہ نہ کھائیے کسی ریش سفید سے

ہے نفس نہاں ریش مسود لیے ہوے

"Do not be deluded by any white bearded. The soul has a black beard."

Why the Knowledgeable are Referred to as The People of Dhikr?

So we were talking about the respect for *'ulamâ'*. Allah Ta'ala says:

فَاسْئَلُوْا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لاَ تَعْلَمُوْن

Ask the people of dhikr if you do not know (anything about Islam).
(Surah Nahl, verse 43)

All the past and latter commentators say that the people of *dhikr* refer to the people of knowledge. The question which arises here is that why have the people of knowledge been referred to as the people of *dhikr*? My shaikh, Hazrat Shâh 'Abdul Ghanî *rahimahullâh* used to say that the actual people of knowledge are those who are immersed in the excessive remembrance of Allah Ta'ala. It is for this reason that Allah Ta'ala referred to them as the people of *dhikr*.

Hakeem-ul-Ummah Thânwî *rahimahullâh* says: *"I have love for the Sufis as I have love for my brothers, but I have love for the 'ulamâ' as I have love for my father."* In other words, respect the imam just as you respect your father. Do not resort to evil thoughts, objections and backbiting [about the imam] over trivial matters and thereby earn the wrath of Allah Ta'ala. The person who has evils in himself will see evils in everyone else.

Rasulullah (Sallellaho Alaihe Wasallam) Imparts Seven Words of Advice to Hazrat Abû Dharr (radhiallaho anho)

There is a Hadîth in *Mishkât Sharîf* (*Bâb Hifz al-Lisân*) which states that Hazrat Abû Dharr Ghifârî (radhiallaho anho) asked

Rasulullah (sallellaho alaihe wasallam) for some advice and he gave him seven words of advice. Included among them was this:

أُوْصِيْكَ بِتَّقْوَى اللهِ عَزَّ وَجَلَّ فإِنَّه أزْيَنَ لِأمْرِكَ كُلِّه

(المشكوة، ج: 2، ص: 414)

Remain on taqwâ (piety, fear of Allah Ta'ala) and all your affairs will be taken care of.

Mullâ 'Alî Qârî *rahimahullâh* explains this Hadîth by saying that irrespective of whether it is with regard to worldly matters or matters concerning the Hereafter, the matters of both worlds are sorted out through the blessing of *taqwâ*. The reason for this is that through the blessing of *taqwâ*, the person has become the friend of Allah Ta'ala. When a person becomes a friend of Allah Ta'ala- and this world belongs to Him and the Hereafter also belongs to Him – then Allah Ta'ala keeps the person content and happy in both worlds. When a father is pleased with his child, he will send money to him even if he is gone to a foreign country. He will say to him to eat good food, to keep a worker in the house, and to live a comfortable life. At the same time, when he is at home with his father, the father will ensure that no difficulty afflicts his child. In like manner, the one who does not displease his Allâh, but pleases Him all the time, Allah Ta'ala keeps him with comfort when he is away and also when he is with Him [in this world and in the Hereafter].

Hazrat Abû Dharr (radhiallaho anho) asked Rasulullah (sallellaho alaihe wasallam) to give him more advice. So Rasulullah (sallellaho alaihe wasallam) said:

عَلَيْكَ بِتَلاوَةِ الْقُرْآنِ وَذِكْرِ اللهِ عَزَّ وَجَلَّ فإِنَّهُ ذِكْرٌ لَّكَ فِي السَّمَآءِ وَنُوْرٌ لَّكَ فِي الْأَرْضِ

(المشكوة، ج: 2، ص: 414)

"Adhere to the recitation of the Qur'ân and the remembrance of Allah Ta'ala because it will be a cause of your remembrance in the heavens, and a source of light for you on earth."

Today our condition is such that our Qur'âns are wrapped and placed on shelves. Do not leave them on the shelves, read the Qur'ân daily even if it is just one section (*rukû'*) or just ten verses. However, a traveller is excused because as per a Hadîth in *Bukhârî Sharîf*, his compulsory duties are reduced by half but he receives the same reward as what he used to read when he was at home. Rasulullah (sallellaho alaihe wasallam) then said that the result of abundant recitation of the Qur'ân will be that it will be a cause of your remembrance in the heavens and a source of light for you on earth. Rasulullah (sallellaho alaihe wasallam) is informing him of the reward and prize for the recitation of the Qur'ân and the remembrance of Allah Ta'ala, viz. he will be remembered in the heavens and Allah Ta'ala will bless him with illumination on earth.

The Sahabah's (Radhiallaho Anhum) Desire for Islam

Today, people say that we must not ask too many questions to the *'ulamâ'* because if you were to ask them about salâh, they will impose you with fasting. On the other hand, the Sahabah's (Radhiallaho anhum) thirst for Islam was never quenched. Hazrat Abu Dharr (radhiallaho anho) says: "*I asked Rasulullah (sallellaho alaihe wasallam) to give me more advice.*" After receiving two words of advice, he asks for more. This is what you call a seeker of knowledge. After eating one kabab, our hand extends to a second one. When we have so much of desire for worldly kababs, we ought to have more desire for knowledge because it is for the Hereafter and it will ensure our success in the Hereafter. Consequently, Rasulullah (sallellaho alaihe wasallam) said to him:

عَلَيْكَ بِطُوْلِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِّلشَّيْطَانِ وَعَوْنٌ لكَ عَلٰى أمْرِ دِيْنِكَ

(المشكوة، ج: 2، ص: 414)

O Abû Dharr! Remain silent most of the time because it will cause Satan to be scared of you and it will be an aid to you in all matters of your religion.

Hazrat Abû Dharr Ghifârî (radhiallaho anho) asked for more advice. What greed! And what a greedy seeker of knowledge! But this greed is blessed. Not every greed is evil.

A Memon spent time in *Tablîgh* and told his *Tablîghî* brothers: *"Brothers! Memons are very greedy."* They all thought that he is going to ask them for some money. But he said to them: *"First listen to what I have to say! Previously I used to be very greedy for wealth. Now I am extremely greedy for your du'âs."* They all said: *"We first assumed that you are going to ask us for money. But you are asking us for du'âs."* His greed had thus changed [for the better].

It is Immature to criticise the *'Ulamâ'*

Since we mentioned the *Tablîghî jamâ'ah*, I just remembered that some times non-*'ulamâ'* – due to not knowing the limits of the Sharî'ah – speak about the virtues of *Tablîgh* among the masses in such a manner: for example, a few *Tablîghî* brothers went to Japan for *Tablîgh*. They called out the *adhân*, performed salâh, ate some food and slept away. The unbelievers saw them and said: *"Look at these people, they fell asleep without intoxicating themselves, while we have to take heroin and sleeping pills, and still we do not get sleep. The religion of these Muslims who have come out in the path of Allâh is very nice."* Eight to ten of these people who saw these Muslims embraced Islam. Then these immature propagators criticize the *'ulamâ'* by saying that what the ordinary *Tablîgh* people are doing is not even being done by the *'ulamâ'*. This is a serious act of immaturity and a great misunderstanding. The fact of the matter is that the unbelievers are distressed and restless because of their unbelief (*kufr*) and

the curse of being far away from Allah Ta'ala. When they see these people engaging in the worship of Allah Ta'ala eating and sleeping away, they embrace Islam from seeing these things.

Therefore, you can praise these people in the sense that they did an act which was desirable (*mustahab*) but do not accord them superiority over the *'ulamâ'* because the *'ulamâ'* are teaching *Bukhârî Sharîf*, they are safeguarding the sciences of prophet-hood, and disseminating them – all of which is compulsory. Whereas it is not compulsory to go in *Tablîgh*, it is a desirable and beloved act. Therefore, those who say the following about the *'ulamâ'* are extremely immature and witless: *"On the day of Resurrection, the unbelievers will hold the 'ulamâ' by their collars and say to them: 'You remained confined in your madâris and did not remove us from the darkness of unbelief. Why did you let us go into Hell?"* Statements of this nature cause the masses to have no respect and value whatsoever for the *'ulamâ'*.

The Message of Islam has Reached the Entire World

Now let me teach you a ruling. If, according to these people it is not desirable but compulsory to convey Islam to the unbelievers, then what do you have to say about all our elders like Shâh 'Abdul Azîz *rahimahullâh*, Shâh Walî Allâh *rahimahullâh*, Imam Abû Hânîfah *rahimahullâh*, Imam Bukhârî *rahimahullâh*, etc. who did not go to America or Japan? Did they abandon a compulsory act or not? A person who abandons a compulsory act cannot be a true friend of Allah Ta'ala. So it seems that there was no true friend of Allah Ta'ala for about 1200 years. I therefore asked a very senior mufti about the ruling with regard to making such statements. He said that it is absolutely wrong and based on ignorance because the majority of the erudite *'ulamâ'* are not part of this *Tablîghî* work. The mufti said that Islam has spread throughout the world. There is

no unbeliever who does not know about Islam. There is no unbeliever who does not know that Islam is the only acceptable religion in the sight of Allah Ta'ala. And that anyone who accepts any other religion shall be cast into Hell.

I have mentioned these few things because we accompanied some friends and associates in several *Tablîghî jamâ'ats* and I perceived this illness. I therefore spoke to Mufti Rashîd Ahmad Sâhib and asked him this question: "*Who is more superior, those who are going to Japan and causing people to embrace Islam, or the 'ulamâ' who are teaching Bukhârî Sharîf.*" Mufti Sâhib smiled and said: "*Those who are doing the blessed work of Tablîgh are engaged in something which is mustahab and not fard. There is not a single unbeliever who has not heard about Islam, or who does not know what the adhân is. The adhân has spread throughout the world through the radio and television. The message of Islam has reached the entire world. They all understand that the Muslims have a religion which claims that no religion apart from Islam is acceptable to Allah Ta'ala, and that Islam is the only way to salvation. It is therefore the responsibility of the unbelievers to make inquiries. At the same time, those who go to invite them towards Islam will be not deprived of reward because they cannot teach Bukhârî Sharîf. They may do this work [of Tablîgh] and acquire rewards. We are occupied in the madrasah. So they should be given the opportunity of going and conveying our "wealth" [knowledge] to the different places. We should therefore value and appreciate them. We therefore direct our friends to join the Tablîghî jamâ'at.*

It is not Compulsory to Turn the Unbelievers into Muslims

The work of *Tablîgh* is blessed, desirable and liked, but not on the level of *fard*. In fact, Islam has not made it compulsory to turn the unbelievers into Muslims. Had it been compulsory to make them into Muslims, Rasulullah (sallellaho alaihe wasallam) would have compelled those areas which he conquered into embracing Islam. This is because normally one

is compelled into a compulsory act. However, Rasulullah (sallellaho alaihe wasallam) never compelled anyone. Instead, he gave them the option to either embrace Islam or pay the *jizyah* (a tax paid by non-Muslims to live under the protection of the Islamic state). The unbelievers who agreed to pay the *jizyah* were left as they were. They were not compelled into embracing Islam. The order to pay *jizyah* is issued to display the power and strength of Islam, and the humiliation and disgrace of unbelief. What is the meaning of accepting *jizyah* from them and not compelling them into embracing Islam? It means that it is not compulsory to turn them into Muslims. It is compulsory to inform them about Islam and this has been done. Now if you [unbelievers] do not want to embrace Islam, we will not compel you. Had it been compulsory to turn them into Muslims, Rasulullah (sallellaho alaihe wasallam) would have said to them: *"My mercy does not permit me to accept a paltry sum of money from you and be happy with your unbelief."* In other words, that I be happy with your going into Hell. We learn from this that it is not compulsory to turn the unbelievers into Muslims.

What I conveyed to you is a statement of a very senior mufti who is the most senior jurist of Pakistan, who is lecturing in post-graduate jurisprudence, who is producing jurists.

Hazrat Khâlid ibn Walîd (radhiallaho anho) is writing a letter to the unbelievers. This letter is quoted in *Mishkât Sharîf*. He says in his letter: "*O people! I invite you towards Islam. If you accept, well and good. If not, you will have to pay me the jizyah while you are dishonoured. You will have to give it with your own hands so that you may be humiliated. If you send it with someone, I will never accept it. We are not in need of your money. Rather, we want to display the despicability of unbelief. You therefore have to come personally to pay the jizyah. If you refuse, we will wage jihad with you. Not for not embracing Islam, but for refusing to pay the jizyah. And you will be humiliated in paying the jizyah. If you refuse:*

نَحْنُ نُحِبُّ الْمَوْتَ كَمَا تُحِبُّوْنَ الْخَمْرَ

We love death as much as you love wine (Therefore, you cannot fight us)

The Sahabah (Radhiallaho anhum) are not turning them into Muslims after accepting the *jizyah* from them. They are saying to them: "*Embrace Islam or else you will have to pay the jizyah. If you do not pay the jizyah, we will wage jihad against you.*" We learn from here that if they agree to pay the *jizyah*, how can it be compulsory to compel them into embracing Islam? Had it been compulsory to compel them into embracing Islam, would Islam be happy to leave them as unbelievers in exchange for a paltry sum of money? We learn from this that it is necessary to convey Islam to them but not compulsory to turn them into Muslims.

(A person took permission from Hazrat Wâlâ and asked that some of those who are engaged in *Tablîgh* say that the Sahabah (Radhiallaho anhum) did not pass away in Makkah and Madînah. They all spread to different parts of the world for the sake of *Tablîgh*. So Hazrat Wâlâ said): Many Sahabah (Radhiallaho anhum) were sent to different countries to see to the affairs of those countries, and it was the norm of the Sahabah (Radhiallaho anhum) to spread Islam wherever they went.

جہاں جاتے ہیں ہم تیرا فسانہ چھیڑ دیتے ہیں
کوئی محفل ہو تیرا رنگ محفل دیکھ لیتے ہیں

"Wherever we go, we talk about You. No matter what assembly it is, we see the colour of Your assembly there."

So light spread wherever they went. For example, Hazrat 'Uqbah ibn 'Âmir (radhiallaho anho) was appointed as the governor of Egypt. Now that he was appointed as a governor, will he not go? If you are appointed as a commissioner and sent to a certain place and the government which sends you is an Islamic government, you will have to go. The Sahabah

(Radhiallaho anhum) were thus sent to see to the affairs of the Islamic state.

Therefore, if a person wants to spur on people for *Tablîgh*, it will be incorrect for him to say that all the Sahabah (Radhiallaho anhum) left Madînah for the sake of *Tablîgh* and that Madînah was left devoid of Sahabah (Radhiallaho anhum). There are thousands of graves of the Sahabah (Radhiallaho anhum) in Madînah. The graves of the Sahabah (Radhiallaho anhum) which are found in Syria and Egypt are of those who were sent as governors [and other workers] to those places. In the section on *Asmâ' ar-Rijâl* (biographies) at the end of *Mishkât Sharîf*, Shaikh Walî ad-Dîn *rahimahullâh* writes about Hazrat Abû Dardâ' (radhiallaho anho):

سَكَنَ بِالشَّام وَمَاتَ بِدَمِشْق

He was the governor of Syria and passed away in Damascus.

Thus, you cannot describe this in such a way as to give the impression that he carried his bedding and went out for *Tablîgh* for forty days.

The Number of Hazrat Abu Hurayrah's (radhiallaho anho) Students

Mullâ 'Alî Qârî *rahimahullâh* states that Hazrat Abû Hurayrah (Radhiallaho anho) had 800 students. This includes Sahabah (Radhiallaho anhum) and Tâbi'ûn. Mullâ 'Alî Qârî *rahimahullâh* specifically mentions four Sahabah (Radhiallaho anhum): Hazrat Abdullâh ibn 'Umar (radhiallaho anho), Hazrat Abdullâh ibn 'Abbâs (radhiallaho anho), Hazrat Jâbir (radhiallaho anho) and Hazrat Anas (radhiallaho anho). Eight hundred students including Sahabah (Radhiallaho anhum) and Tâbi'ûn studied Hadîth under him. They neither went anywhere with their bedding nor did they go anywhere for forty days. All this is mentioned in the beginning of *Mirqât*

volume one. Hazrat Abû Hurayrah (radhiallaho anho) conveyed 5364 Ahâdîth.

Senior Sahabah (Radhiallaho anhum) like Hazrat Abdullah ibn Umar (radhiallaho anho, Hazrat Abdullah ibn 'Abbâs (radhiallaho anho) and Hazrat Abdullâh ibn Mas'ûd (radhiallaho anho) are included among his students. Hazrat Umar (radhiallaho anho) said to them: *"You cannot leave Madînah because when I need to consult anyone I will consult you, and thereby carry out my tasks after mutual consultation."* Consider every department of Islam to be important and consider it to be your own responsibility. Do not serve religion in a manner whereby you cause malice and disrespect for the *'ulamâ'*. From the statements of some immature people, we get the impression that if a person does not carry his bedding and goes for forty days he will go to Hell. How can it be permissible to commit such excesses? Such a large number of senior Sahabah (Radhiallaho anhum) remained studying under Hazrat Abû Hurayrah (radhiallaho anho) and did not leave Madînah. During his caliphate, Hazrat Umar (radhiallaho anho) imposed this restriction that the Sahâbah who are *'ulamâ'* may not leave Madînah.

It is Harâm to belittle the *'Ulamâ'*

From the above explanation, it becomes clear as to what is compulsory and what is not. Therefore, it is *harâm* to adopt such a tone or attitude that would entail disrespect and belittling of the *'ulamâ'*. Imagine a person selling potatoes, vegetables and meat who goes out for *Tablîgh* and then says to the *'ulamâ'*: "*This knowledge which you are studying and teaching is nothing. Go out for forty days in Tablîgh."* If he hears of an *'âlim* who never went out for forty days, then he says with regard to him: *"All these 'ulamâ' remain sitting in their rooms, they are not doing any service to Islam."*

However, not all those engaged in Tablîgh are like this. Those who remained under the training of the elders are very balanced, but the majority are immature.

The Grand Mufti of Pakistan, Mufti Muhammad Shafî' *rahimahullâh*, said to me: "When Maulânâ Ilyâs Sâhib *rahimahullâh* was on his death bed, I went to visit him in Delhi. Maulânâ Ilyâs *rahimahullâh* said two things to me: '*I have the fear that I am being put through istidrâj*[1] *because people are coming to me in groups after groups.*" Mufti Shafî' *rahimahullâh* replied: "*If it was really istidrâj, you would not have experienced this fear of it. Your fear that this respite might be istidrâj from Allah Ta'ala is proof that you are not being put through this istidrâj [as a form of punishment]. This is because when a person is given a respite by Allah Ta'ala, he does not even perceive it as a respite.* Allah Ta'ala says:

سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لاَ يَعْلَمُوْنَ

(سورة الأعراف، آية: 182)

"Those who belied Our verses, We will gradually seize them from whence they will not even know."

In this verse, Allah Ta'ala says that We give them such respite for which lack of knowledge is essential. Allah Ta'ala put this idea in my heart, Muftî Shafî' Sâhib *rahimahullâh* did not mention it. Through the blessings of these elders, Allah Ta'ala put this idea into my heart now that those to whom Allah Ta'ala gives respite, then despite His displeasure with them, He gives them of His bounties but they do not even realize that they are being given a respite.

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[1] *Istidrâj* is when Allâh takes a person near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour.

The second thing that Maulânâ Ilyâs Sâhib rahimahullâh said was this: *"Because there are few 'ulamâ' who are active in Tablîgh, I fear that the masses will not be able to uphold the limits of the Sharî'ah."* Mufti Shafî' Sâhib *rahimahullâh* said: *"When he said this, I remained silent. I gave no reply because there is no treatment for this."*
It is for this reason that in Sûrah at-Taubah, when Allah Ta'ala says:

اَلآمِرُوْنَ بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ

"Those who command good and prohibit evil"

He follows it with the words:

وَالْحَافِظُوْنَ لِحُدُوْدِ اللهِ

"Those who uphold the limits of Allâh."

It is only the person who knows what the limits of Allah Ta'ala are who can uphold His limits. The 'ulamâ' know the limits of Allah Ta'ala. It is therefore highly disrespectful to consider oneself independent of the *'ulamâ'* or to scorn them merely because they do not go to Japan and America for *Tablîgh*, or to accuse them of sitting like ducks in a small pond, and that they are not attached to an international work of *Tablîgh*. Such a person will come to know on the day of Resurrection what a serious crime it is to scorn the *'ulamâ'*. Shah 'Abdul 'Azîz Muhaddith Dehlawî *rahimahullâh* states that it is *kufr* and a serious crime to scorn the *'ulamâ'*. Rasulullah (sallellaho alaihe wasallam) said:

وَمَنْ لَّمْ يُبَجِّلْ عَالِمِيْنَا فَلَيْسَ مِنَّا

"The one who does not honour our 'ulamâ' is not of us."

Based on this Hadîth, if a person has severed himself from Rasulullah (sallellaho alaihe wasallam), what can be said of him?

It is *Kufr* to Scorn Knowledge and the *'Ulamâ'*

The periodical, *Bayyinât*, had an article stating that there was an *ijtimâ'* in Quetta. After some *'ulamâ'* delivered their speeches, a non-*'âlim* stood up and delivered his speech. He said: "*You have heard the talks of the maulwîs. Now let us talk about action. Come brothers, come and give your names for forty days.*" To adopt such a belittling tone in the presence of those who bear knowledge of the Qur'ân and Sunnah creates aversion and scorn towards *'ulamâ'*. It is thus essential to remain within the limits of the Sharî'ah.

Shah 'Abdul 'Azîz Muhaddith Dehlawî *rahimahullâh* states that it is *kufr* to belittle knowledge and the *'ulamâ'*. Where does this lead to? This belittling could entail showing scorn for knowledge. For example, a person says: "The maulânâs have delivered their speeches. Come brothers, come. Now talk about action. Mere speeches are not enough. Speak up brothers, how many forty days will you give?" He is giving the impression that the speeches of the *'ulamâ'* are mere talks, which are devoid of action. A tone and attitude of this nature which entails showing scorn for the *'ulamâ'*, the Qur'ân and Hadîth, results in showing scorn towards knowledge. And Shah 'Abdul 'Azîz Muhaddith Dehlawî *rahimahullâh* writes that it is *kufr* to belittle knowledge and the people of knowledge.

Therefore, do not adopt an approach whereby you want to seize the *'ulamâ'* and give the impression that all those who are teaching in the *madâris* are all useless. Consider the dust of the shoes of the *'ulamâ'* to be better than your own self. The statement of Rasulullah (sallellaho alaihe wasallam):

وَمَنْ لَّمْ يُبَجِّلْ عَالِمِيْنَا فَلَيْسَ مِنَّا

"The one who does not honour our 'ulamâ' is not of us."

is sufficient to instruct us to honour and respect the *'ulamâ'*.

Maulânâ Gangohî *rahimahullâh* says go and dig the grave of the person who scorns the *'ulamâ'* and you will find his face turned away from the *qiblah*. Nevertheless, the majority of the people in *Tablîgh* are good people who respect the *'ulamâ'*.

Allâh's Announcement of War

Allah Ta'ala accorded a high status to the *'ulamâ'*. I am therefore telling you that you must value and appreciate them. I am greatly hurt by the person who has no respect for the *'ulamâ'*. I am most pleased when the masses carry their bedding and go out for the sake of Islam. We personally encourage people to join them and we ourselves are invited to the *ijtimâ'ât* to deliver talks. But when I hear such statements wherein the *'ulamâ'*, *mashâ'ikh* and elders of Islam are disparaged, then I cannot bear this because long before Maulânâ Ilyâs *rahimahullâh*, people like Shâh Walî Allâh Muhaddith Dehlawî *rahimahullâh*, Maulânâ Rashîd Ahmad Gangohî *rahimahullâh*, Maulânâ Qâsim Nânautwî *rahimahullâh*, 'Abdullâh ibn Mubârak *rahimahullâh*, Imam Abû Hanîfah *rahimahullâh*, Imam Ahmad ibn Hambal *rahimahullâh*, Imam Shâfi'î *rahimahullâh*, Khwâjah Hasan Basrî *rahimahullâh* and numerous others did not carry their bedding and go out. It is thus *harâm* to make such statements that if a person does not go for forty days, there is no guarantee for his entry into Paradise, or to deliver such speeches whereby the respect for the *'ulamâ'* is decreased in the minds of the masses.

Listen to this *fatwa* of mine: to choose such a theme, or to speak of a particular act or service to Islam in such a manner whereby this decreases respect of the *'ulamâ'*, *mashâ'ikh* and *Ahlullâh*

(friends of Allâh), and people begin saying that our *'ulamâ'* and *mashâ'ikh* are not doing anything, they are merely sitting in their rooms, they are sitting in the coolness of fans in the *madâris*, etc. I say that such talks and speeches are *harâm*. This is because a Hadîth Qudsî states:

مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

(صحيح البخاري، ج: 2، ص: 963، باب التواضع)

"The person who scorns or displays enmity towards My friend, then I announce war against him."

Do you think that this is a trivial enmity where you cause the masses to have bad thoughts about the *Ahlullâh* and the *'ulamâ'*? And that you consider non-*'ulamâ'* who spent a few forty days to be equal to *'ulamâ'*? This is similar to causing sick people to scorn the heart specialists and showing high regard to those who merely tie the bandages. A poor person came for a heart operation and you sent him to a person to tie a bandage for him. While he is busy tying his bandage, the person's heart fails!

The Lofty Status of the *'Ulamâ'*

'Allâmah 'Âlûsî *rahimahullâh* writes in *Rûhul Ma'ânî* that Allah Ta'ala says:

يَرْفَعِ اللّٰهُ الَّذِيْنَ آمَنُوْا مِنْكُمْ

(سورة المجادلة، آية: 11)

"Allâh will raise the ranks of those who believe among you."
(Sûrah al-Mujâdilah, 58: 11)

He follows this by saying:

وَالَّذِيْنَ أُوْتُوا الْعِلْمَ دَرَجَاتٍ

"And those who have been given knowledge."

Those who have been given knowledge ['*ulamâ*'] are also included among "those who believe" and their praise is included in the first part of the verse. So why did Allah Ta'ala mention them separately by saying "and those who have been given knowledge"?

'Allâmah Âlûsî Sayyid Mahmûd Baghdâdî *rahimahullâh* says that no matter how great propagators all the believers may become, no matter how great worshippers they may become, even if they have the ability to fly in the air, they cannot compare with "those who have been given knowledge". 'Allâmah Âlûsî *rahimahullâh* says that by Allah Ta'ala mentioning the *'ulamâ'* separately in this verse, He accorded them with honour which He did not accord to anyone else. It is for this reason that our elders say that do not make such statements whereby the honour of the *'ulamâ'* will be reduced in the hearts of the masses. If the masses have no respect for the '*ulamâ'*, it will result in a great tribulation. This will result in the '*ulamâ'* despising the masses, and now both sides will suffer losses. The *'ulamâ'* will suffer less and the masses will suffer more. The *'ulamâ'* will not have the opportunity of serving the masses, while the masses will despise the *'ulamâ'* and become totally deprived. They will neither remain on the straight path nor adhere to the limits.

The *'Ulamâ'* are engaged in Compulsory Responsibilities

You get those who keep people away from the *'ulamâ'*, and when they see huge crowds in the *Tablîghî ijtimâ'ât* they think that there is no one like them. I say to them: Let us assume Bangladesh has a population of 100 million. If ten million from among them are attached to the work of *Tablîgh*, who is going

to convey Islam to the ninety million? It is these very *'ulamâ'* who are imams in the musjids, who are teaching in the *madâris*, who are engaged in the work of purification and reformation in the *khânqâhs*. If all the doctors were to carry their bedding and go from village to village, and when the sick patients go to their clinics they hear that the doctor is gone for four months with a travelling clinic, what will happen to the sick patients? Therefore, just as you value these doctors who remain in their clinics in the cities, you should respect those *'ulamâ'* who are occupied in their work in the cities. Show respect to the person teaching *Nûrânî Qâ'idah* (an elementary book for learning the Qur'ân), and show respect to the person teaching *Bukhârî Sharîf*. No matter what Islamic work a person may be engaged in, make him your friend and not your enemy. Every department of Islam is important and it is ours, irrespective of whether it concerns itself with teaching or *Tablîgh*. Adopting an attitude whereby you say that so many people in Japan embraced Islam because of us, and so many embraced Islam in America because of us, and the *'ulamâ'* are not doing anything – such statements cause division in Islam. Listen! The *'ulamâ'* are engaged in a *fard* (compulsory) while you are engaged in something, which is *mustahab* (desirable). You cannot be equal to the dust on the feet of the *'ulamâ'*. When decision is passed on the day of Resurrection, you will come to know of this.

To convey Islam to the unbelievers is *mustahab* while safeguarding Islam is *fard*. The person who is safeguarding the Qur'ân and the Hadîth is occupied in a compulsory duty. Now you tell me, what is more important: doing something, which is compulsory, or doing something that is optional? The king is sitting in an air-conditioned room and signing documents. Can the labourer who is pushing a wheel-cart reach the rank of the king?

People say: "We perspired in the jungles and oceans, while the *maulwîs* are sitting in air-cooled rooms and teaching *Bukhârî Sharîf*. How can these maulânâs be equal to us?" Now listen to the value of the perspiration: each person's perspiration is valued on the basis of his intellect, understanding and religiosity. Will all the perspiration of the entire *ummah* ever equal a single drop of perspiration of Rasulullah (sallellaho alaihe wasallam)? Can all the blood of the entire *ummah* be equal to a single drop of Rasûlullâh's (sallellaho alaihe wasallam) blood? Rasulullah (sallellaho alaihe wasallam) said that the ink that the 'ulamâ' use to write books will equal the blood of the martyrs on the day of Resurrection. Mullâ 'Alî Qârî *rahimahullâh* says that this Hadîth is authentic. The Hadîth scholars state that this Hadîth is absolutely authentic.

The reason for my saying this is that Satan must not whisper these thoughts into your heart that the *'ulamâ'* are sitting in their rooms and teaching *Bukhârî Sharîf* while the *Tablîghî* people are spreading Islam in Japan, therefore the ordinary people of the *Tablîghî jamâ'ah* are better than the *'ulamâ'*. If you have such thoughts, you will go astray because it is ignorant to think that the person engaged in something which is compulsory is lower in rank than a person engaged in something which is optional. Our *'ulamâ'* in the *madâris* are training *'ulamâ'*. Then the *Tablîghî* brothers learn Islam from these very *'ulamâ'* and – *mâshâ Allâh* – convey it from door to door.

Shaikh-ul-Hadîth Maulânâ Zakarîyyâ *rahimahullâh* was an *'âlim*. The books that he wrote are being conveyed by the *Tablîghî* brothers from street to street, lane to lane, and at the top of mountains. We are thankful to them that these "goods" of ours have reached the mountains. However, these people with wheel-carts must not scorn those in the factories. If the factories are shut, not a single cloth and not a single item will reach your

wheel-cart. The *'ulamâ'* and the *madâris* are the factories of Islam.

It is for this reason that Allah Ta'ala revealed the order of *Tablîgh* in the following way:

بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ

(سورة المائدة، آية: 67)

Convey what has been revealed to you.

If a person is not "what has been revealed to you", what is he going to convey? It is the person to whom something has been revealed [or who possesses knowledge] who has to convey.

Inviting towards Allâh is not Compulsory on Every Muslim

The *Tablîghî jamâ'ah* says that this is the work of the Prophets (Alaihimus salaam). Conveying religion to the people is without doubt the work of the Prophets (Alaihimus salaam). However, this work is not *fard-e-'ayn* on every person. Allah Ta'ala says:

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ

The word *"min"* in this verse is *tab'îdîyyah* which is used for the purpose of dividing into parts or portions. It is the unanimous decision (*ijmâ'*) of the scholars that inviting towards Allah Ta'ala should only be undertaken by the person who has the capability of doing it. It should not be that anyone and everyone must just stand up on the pulpit and explain *masâ'il*. It is for this reason that Maulânâ Ilyâs *rahimahullâh* had restricted the *Tablîgh* brothers to the six points. But now, some of the new initiates – in their eagerness – break the six points and do not bother about the elders who are sitting in the front, no matter

how senior *'ulamâ'* they may be, and then they do not even ask them for pardon. They merely move front and back in their zeal, deliver talks like mad people – I have been kicked around like this and am therefore able to say all this. A person stood up to deliver a talk in Wâhid Colony, Nâzim Âbâd. I sat for his talk with the sole intention of having some attachment with the work of *da'wah*. When he goes forward, he kicks me. He turns back, goes forward again and kicks me again, and continues with his talk in all his zeal. It is for this reason that a long time is needed to obliterate and culture the soul.

The thing which I want to say is that it is compulsory to rectify this belief that the work of the Prophets (Alaihimus salaam) is being carried out by the *Tablîghî jamâ'ah* alone. The purification of the souls in the *khânqâhs*, the protection of the words of the Qur'ân in the primary *madâris*, and the responsibility of explaining the Qur'ân and Hadîth in the dârul 'ulûms are all the work of the Prophets (Alaihimus salaam). It is therefore absolutely *harâm* to scorn and belittle the *'ulamâ'* merely because they do not carry their bedding and go out for forty days. If a person is refused entry into Paradise because of scorning the lowest of Muslims, how can it be permissible to scorn the *'ulamâ'*? A Hadîth states:

لا يَدْخُلُ الْجَنَّة مَنْ كان فِيْ قلْبِهِ مِثْقالُ ذرَّةٍ مِّنْ كِبَرٍ

(صحيح مسلم، ج: 1، ص: 65، باب تحريم الكبر وبيانه)

"The person who has an atom's weight of pride will not enter Paradise."

The Hadîth explains two aspects of pride:

بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ

(صحيح مسلم، ج: 1، ص: 65، باب تحريم الكبر وبيانه)

(1) Not accepting the truth. (2) Scorning and belittling people.

The *alif lâm* in the word *an-nâs* in the above Hadîth is for *istighrâq*. In other words, scorning and belittling any person. Thus, the ruling in this regard is that it is not even permissible to scorn an unbeliever. We can despise his unbelief but we cannot scorn him personally because there is still the possibility of his embracing Islam. Maulânâ Rûmî *rahimahullâh* says:

ہیچ کافر را بخواری منگرید

کہ مسلمان بودنش باشد امید

Do not look at any unbeliever with scorn because there is still a possibility of him becoming a Muslim.

It is possible that he is blessed with îmân at the time of death, and what guarantee do you have that you will be able to say the *kalimah* at the time of your death?

Hazrat Yûsuf (Alaihis salaam) Supplicates For a Good Death

Why do the pious people of Allah Ta'ala cry their entire lives for a good death and seek refuge from a bad death? Why did Hazrat Yûsuf (Alaihis salaam) make this supplication:

تَوَفَّنِيْ مُسْلِمًا وَّأَلْحِقْنِيْ بِالصَّالِحِيْن

(سورة يوسف، آية: 101)

"[O Allâh]! Make me die on Islam and join me with the righteous." (Sûrah Yûsuf, 12: 101)

Is it possible for a Prophet to pass away in a state of unbelief? It is not possible, it is impossible. This is because Allah Ta'ala only appoints such a person to prophet-hood who remains loyal throughout his life and whose soul is taken away on that loyalty. If not, one could raise an objection against the

knowledge and selection of Allah Ta'ala. A person could say that He selected such a person as a Prophet whose end was evil. Allah Ta'ala forbid.

Hazrat Thânwî *rahimahullâh* asks: Why did Hazrat Yûsuf (Alaihis salaam) make this supplication:

تَوَفَّنِيْ مُسْلِمًا وَّأَلْحِقْنِيْ بِالصَّالِحِيْن

"[O Allâh]! Make me die on Islam and join me with the righteous."
(Sûrah Yûsuf, 12: 101)

Hakeem-ul-Ummah *rahimahullâh* explains in the marginal notes of *Bayân al-Qur'ân* under *Masâ'il as-Sulûk* that Allah Ta'ala is demonstrating the fear of the Prophets (Alaihimus salaam):

فِيْهِ خَوْفُ الْأَنْبِيَآءِ مَعَ عِصْمَتِهِمْ وَامْتِنَاعِ الْكُفْرِ عَلَيْهِمْ، فَكَيْفَ يَصِحُّ لِغَيْرِهِمْ أَنْ يَّغْتَرَّ بِصَلَاحِه.

(بيان القرآن، ج: 1)

We learn the fear of the Prophets (Alaihimus salaam) from this verse despite the fact that they are *ma'sûm* (divinely protected against sinning), and despite the fact that unbelief (*kufr*) with respect to them is impossible. No Prophet can be an unbeliever. They cannot express unbelief for a single moment. Yet he is asking Allah Ta'ala to enable him to die on îmân – despite the fact that unbelief with respect to him is impossible. We learn from this that this is the grand status of the accepted servants of Allah Ta'ala. They have no conceitedness in them. Rather, they constantly fear Allah Ta'ala.

It shows that a person who is fearless is a dangerous person. He is not accepted by Allah Ta'ala. He has deviated from the super highway and main road. If the Prophets are making this supplication:

تَوَفَّنِيْ مُسْلِمًا وَّأَلْحِقْنِيْ بِالصَّالِحِيْن

(سورة يوسف، آية: 101)

"[O Allâh]! Make me die on Islam and join me with the righteous." (Sûrah Yûsuf, 12: 101)

فكَيْفَ يَصِحُّ لِغَيْرِهِمْ أنْ يَّغْتَرَّ بِصَلاحِه

How can it be permissible for non-Prophets to be deluded by their good deeds into thinking that they are somebody?

Capability is also a Prerequisite for Inviting towards Allâh

Therefore, capability is also necessary in order to invite towards Allah Ta'ala. In the verse:

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ

The word *"min"* in this verse is *tab'îd̲îyyah* which means that there must be <u>some</u> people from among you who undertake the responsibility of inviting towards Allah Ta'ala. Inviting towards Allah Ta'ala is not compulsory on every single person. Understand this ruling well: inviting towards Allah Ta'ala is not compulsory on every person. The *min tab'îd̲îyyah* in the above verse demands that those who have the capability may invite towards Allah Ta'ala. Those who do not have the capability must learn to acquire it. It is for this reason that Allah Ta'ala said:

بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ

(سورة المائدة، آية: 67)

O Prophet! Convey what has been revealed to you from your Lord.

If a person does not know what has been revealed, what is he going to convey?

Maulânâ Ilyâs Sâhib *rahimahullâh* had restricted the masses to the six points so that the flood of deviation may be treated by the flood of guidance. An anti biotic is given according to the level of the illness. Hazrat Maulânâ Ilyâs Sâhib *rahimahullâh* is our own elder. He developed this system so that the masses may acquire some religion. In other words, they may receive some first aid. But imagine if those giving first aid start scorning and belittling the specialists by saying that they are doing nothing and we are doing everything! I am therefore saying to you, brothers, you may do everything but do not become conceited, and let alone scorning an *'âlim*, do not even scorn a fellow Muslim. In fact, it is not even permissible to scorn an unbeliever. This is because the words **غَمْطُ النَّاسِ** (scorning and belittling people) [mentioned in the above quoted Hadîth] includes the unbelievers and is not restricted to the Muslims only.

Considering Oneself to be Insignificant

Hazrat Thânwî *rahimahullâh* says: "At present, I am inferior and worse than all the Muslims of the world, and worse than the unbelievers and animals with regards to my end, because if my end result is – Allâh forbid – on disbelief, the animals, pigs, and dogs are all better than me. Yes, if I pass away with îmân, then I am certainly better than them. But I do not know in what state I am going to pass away, so how can I consider myself to be better at present?"

It is for this reason that Hazrat *rahimahullâh* said that he is worse than all the Muslims at present. Even if a Muslim is an alcoholic or an adulterer, it is possible that a good deed of his is accepted, or Allah Ta'ala forgives all his sins solely because of

his îmân. On the other hand, despite all our good deeds and religious achievements, it may well be that we may have done something which earned His displeasure and thereby wipes out all our good deeds. I therefore consider myself worse than all the Muslims at present, and consider myself worse than the unbelievers and animals with regards to my end results.

He also said: "If you see any fault in a person, consider it to be a cold, while considering your own faults to be leprosy. You will never find a leper laughing at a person suffering from a cold." I rendered this statement of Hazrat *rahimahullâh* in a poem:

نامناسب ہے اے دل ناداں
اک زکامی ہنسے جذامی پر

"O you who have an immature heart! It is inappropriate for a person suffering from leprosy to laugh at a person having a cold."

Consider your sin to be worthy of the death sentence, and consider the sins of others to be [small] municipal cases where the person can be freed by paying a small fine of 100-200 rupees.

This is the grand status of the pious servants of Allah Ta'ala that they cannot see the faults of others after bearing in mind their own faults. Rasulullah (sallellaho alaihe wasallam) advised Abû Dharr Ghifârî (radhiallaho anho) saying: "O Abû Dharr! Examine your own faults to such an extent that your eyes become shut from the faults of others." This is what is known as purification of the soul – which is one of the important objectives of prophet-hood.

The Qur'ânic View with Regard to the Work of the Prophets

I had explained the three objectives of prophet-hood in the light of the Qur'ân to the *'ulamâ'* of Jâmi'ah Ashrafîyyah Lahore. Allah Ta'ala revealed these objectives in the Qur'ân. Now listen to the work of the Prophets (Alaihimus salaam)! Hazrat Ibrâhîm (alaihis salaam) is making the following supplication:

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلاً مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ

(سورة البقرة، آية: 129)

"O our Lord! Send to them a Messenger from among themselves who will recite to them Your verses and teach them the Book and wisdom, and purify them."

O Allâh! Send such a Prophet who would recite to the *ummah* Your verses, i.e. he will recite the verses of the Qur'ân to the Sahabah (Radhiallaho anhum). An explanation of which is:

أَيْ يُفَهِّمُهُمْ أَلْفَاظَهُ وَيُبَيِّنُ لَهُمْ كَيْفِيَّةَ أَدَاءِهِ

In other words, Rasulullah (sallellaho alaihe wasallam) will teach them the words of the Qur'ân and the manner in which they must be pronounced.

Thus all the *madâris* and *makâtib* (secondary and primary madrasahs) where the Qur'ân is taught, and where students are taught to memorize the Qur'ân are all fulfilling this objective of prophet-hood and fulfilling this work of the Prophets (Alaihimus salaam). Therefore, to scorn the madrasahs amounts to belittling this objective of prophet-hood, viz. "who will recite to them Your verses". There is the fear of disbelief (*kufr*) in doing this and a person should therefore correct his beliefs

(*aqîdah*) in this regard. This verse thus establishes and proves the existence of *madâris* and *makâtib*.

It is a Serious Deviation to Translate the Qur'ân Solely Through Language

The second objective of prophet-hood is explained in the next part of the verse:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

O Allâh! Your Messenger must teach the Book of Allâh and wisdom to his followers.

It is through the blessing of this supplication that dârul 'ulûms came into existence. Now how should they be taught the Book of Allâh?

يُفَهِّمُهُمْ أَلْفَاظَهُ

Allah Ta'ala taught Rasulullah (sallellaho alaihe wasallam) the meaning of the words. Rasulullah (sallellaho alaihe wasallam) has to teach the same meanings to the Sahabah (Radhiallaho anhum) so that they may not commit mistakes by translating them solely through the language.

Consequently, look at the following verse:

يَآأَيُّهَا الَّذِيْنَ آمَنُوا اتَّقُوا اللهَ وَقُوْلُوْا قَوْلاً سَدِيْدًا

(سورة الأحزاب، آية 70)

This is followed by the words:

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ

If the above were to be translated solely through the language, it would read thus: *Allah Ta'ala will rectify your deeds.* However, the Sahabah (Radhiallaho anhum) say that Rasulullah (sallellaho alaihe wasallam) did not teach them this translation. Rather, he taught them the following:

يَتَقَبَّلُ حَسَنَاتِكُمْ

(المرقاة، ج: 6، ص: 310، باب إعلان النكاح)

In other words, Allah Ta'ala will *accept* your good deeds.

Now look at what a big difference in meaning between أصلح يُصلح and تقبل يتقبل . It is therefore prohibited to translate solely on the basis of language. Moreover, there is the danger of falling into many incorrect beliefs. Therefore, the translation provided by Rasulullah (sallellaho alaihe wasallam), as recorded by the Sahabah (Radhiallaho anhum) who in turn conveyed it to the *mufassirûn* (commentators of the Qur'ân) – that is the reliable meaning and translation. Just look at these very verses which we quoted above and see how the meaning has changed. How are you going to translate the words

يُصلحْ لكم solely on the basis of Arabic grammar? Allah Ta'ala will rectify your deeds for you. Whereas the Sahabah (Radhiallaho anhum) narrate that Rasulullah, (sallellaho alaihe wasallam) said that this means:

يَتَقَبَّلُ حَسَنَاتِكُمْ

Allah Ta'ala will accept your good deeds.

In like manner, look at the following verse:

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

(سورة الرحمن، آية: 6)

What does this mean? The Arabic language generally translates the word *najm* as "*star*". So if you were to translate this verse on the basis of the language, it would read: "*the stars and the trees prostrate to Allâh*." However, the meaning which is provided by Rasulullah (sallellaho alaihe wasallam) and recorded by the Sahabah (Radhiallaho anhum) is not that of "*stars*" but "shrubs". This refers to plants which grow on the ground and which have no trunks. Plants without trunks are known as *najm*.

نَبَاتُ الَّذِيْ لَيْسَ لَهُ سَاقٌ

(تفسير روح المعاني، ج: 27، ص: 100)

In other words, plants which have no trunks.

The word *shajar* refers to plants that have trunks, which grow upright. So trees without trunks and those with trunks – both prostrate to Allah Ta'ala.

What is the Meaning of Plants Prostrating?

What is the meaning of prostrating in this context? A scientist may make an objection and say: "Show us where do shrubs and trees prostrate?" 'Allâmah Âlûsî *rahimahullâh* says that the majority of the Sahabah (Radhiallaho anhum) explain the meaning of prostration as:

الْمُرَادُ بِسُجُوْدِهِمَا اِنْقِيَادُهُمَا لَهُ تَعَالٰى

(تفسير روح المعاني، ج: 27)

The meaning of their prostration is their submission and obedience to the orders of Allah Ta'ala.

An apple tree will only produce apples and it cannot produce grapes. A mango tree cannot produce bananas. Trees are subjugated for the purposes and fruits for which Allah Ta'ala created them. So here, the meaning of prostration is subjugation. The meaning of this prostration is complete obedience. The commentators have provided this explanation. Now those who have not studied these books and start acting like commentators just by reading a few Urdu books, how will they know these higher sciences? For example, there was a person who used to say that every professor can be a commentator of the Qur'ân merely by referring to dictionaries. Can you imagine the extent of his deviation? Such a person has caused people to fall into a serious deviation.

The commentators explain the words:

يُعَلِّمُهُمُ الْكِتَابَ

As:

أَيْ يُفَهِّمُهُمْ أَلْفَاظَ الْكِتَابِ وَيُبَيِّنُ لَهُمْ كَيْفِيَّةَ أَدَاءِهِ

In other words, Rasulullah (sallellaho alaihe wasallam) explains the words of the Qur'ân and also how to recite them. From here, the *madâris* which teach *tajwîd* (correct recitation of the Qur'ân) are also included among the objectives of prophet-hood. The *maktab* which teaches the recitation of the Qur'ân and the correct pronunciation of the letters is also included in this. The dârul 'ulûm in which the meaning of the Qur'ân and wisdom are taught is also included here. Wisdom is necessary together with teaching the Book of Allah Ta'ala.

The Definition of *H̲ikmah* (Wisdom)

It is for this reason that Allah Ta'ala follows this by the word **الحكمة**. In other words, His Messenger (Sallellaho alaihe wasallam) teaches wisdom as well. There are five explanations for the word *h̲ikmah*:

1. **الْمُرَادُ بِالْحِكْمَةِ حَقائِقُ الْكِتَابِ وَدَقائِقُهُ**

   To expound on the facts and fine points of the Qur'ân.

2. **الْفِقْهُ فِيْ الدِّيْنِ**

   To create an understanding of religion.

3. **اَلسُّنَّةُ الْمُبَيِّنَةُ لِلْكِتَابِ أَيْ طَرِيْقُ السُّنَّةِ**

   To show the path of the Sunnah.

All this is based on *h̲ikmah*. For example, the supplication after performing ablution:

أَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

(سنن الترمذي، ج: 1، ص: 18، باب ما يقال بعد الوضوء)

"O Allâh! Include me among the repentant ones and include me among those who purify themselves."

We have been taught the above supplication. The wisdom behind this is that it is as though the person is saying: "*O Allâh! I have washed my hands and feet [and other parts]. I have washed my outward body parts, but correct purification cannot be acquired without purification of the heart. Moreover, my hand cannot reach my heart. Therefore wash my heart as well and purify it from the filth of all that is other than Allâh.*"

Rasulullah (sallellaho alaihe wasallam) taught this in the words:

وَاجْعَلْنِيْ مِنَ التَّوَّابِيْنَ

"O Allâh! Include us with those who are repentant and remorseful."

And this is the meaning of washing of the heart because:

التَّوْبَةُ هِيَ النَّدَامَة

Repentance is essentially remorse.

If a person commits a sin and becomes remorseful, and suffers from a heart failure exactly at that time without being able to utter the word of repentance, then he will be resurrected among the repentant ones. Although the words of repentance did not emanate from his mouth, the essence of repentance was realized, and that is known as remorse.

'Allâmah Âlûsî *rahimahullâh* writes:

الطَّهَارَةُ الْكامِلةُ طهَارَةُ الأَسْرَارِ مِنْ دَنَسِ الأَغْيَارِ

(تفسير روح المعاني، ج: 11، ص: 26)

Complete purification entails the purification of the heart from all that is apart from Allah Ta'ala.

Therefore, the path of the Sunnah, the Sunnah *du'âs* are all based on *hikmah*. For example, the *du'â'* after relieving oneself is:

غُفْرَانَكَ، اَلْحَمْدُ للهِ الَّذِيْ أَذْهَبَ عَنِّي الأَذٰى وَعَافَانِي

(سنن ابن ماجه، باب ما يقول إذا خرج من الخلاء، ص: 26)

"I seek Your forgiveness. All praise is due to Allâh who removed discomfort from me and provided me with relief."

Why are the words *"I seek Your forgiveness*" mentioned at the beginning? A Prophet also relieves himself, and a close friend of Allah Ta'ala also relieves himself. However, when they leave the toilet, the Prophet says, "*I seek Your forgiveness*", and the close friend of Allah Ta'ala also says "*I seek Your forgiveness."* What forgiveness are they asking for considering the fact that

relieving oneself is not a sinful act? Mullâ 'Alî Qârî *rahimahullâh* says that the reason for this is that our tongues were deprived of the remembrance of Allah Ta'ala during this time. Although we were excused [from engaging in His remembrance], true love demands that we also seek forgiveness where we are excused.

ممنونِ سزا ہوں میری ناکردہ خطائیں

"I deserve to be punished for my un-committed mistakes."

Upon completing his salâh, Rasulullah (sallellaho alaihe wasallam) used to read *astaghfirullâh* (I seek Allâh's forgiveness) three times. Now tell me, is salâh a sinful act? Why did he seek forgiveness? Maulânâ Gangohî *rahimahullâh* explains: This *istighfâr* is for the shortcomings which are committed in salâh. You are saying: O Allâh! I was unable to fulfil the right of Your greatness.

It is for this reason that Maulânâ Ilyâs Sâhib *rahimahullâh* used to make this supplication: "*O Allâh! We were unable to perform salâh in accordance with Your greatness. Nevertheless, accept it in accordance with Your greatness.*"

4. مَا تَكْمَلُ بِهِ النُّفُوْسُ مِنَ الْمَعَارِفِ وَالأَحْكَامِ

In other words, the Messenger (Sallellaho alaihe wasallam) explains such injunctions and knowledge through which human souls are perfected, through which man becomes perfect.

5. وَضْعُ الْأَشْيَاءِ مَوَاضِعَهَا

(تفسير روح المعاني، ج: 1، ص: 387)

Keeping everything in its appropriate place. Use each of the body parts for the purpose for which they are created.

One of the purposes of prophet-hood is the establishment of *makâtib* where the correct recitation of the Qur'ân is taught. The second purpose is the establishment of dârul 'ulûms where the commentary (*tafsîr*) of the Qur'ân is taught and where those meanings are taught which Rasulullah (sallellaho alaihe wasallam) taught to the Sahabah (Radhiallaho anhum). Had this not been done, the mosquitoes and bugs of deviation and misguidance would all have infiltrated Islam. Today, it is through the blessing of these very *'ulamâ'* that the words and meanings of the Qur'ân are being protected. Together with teaching the Qur'ân, the teaching of wisdom is also one of the objectives of prophet-hood. In other words, to teach such sciences and knowledge which would perfect humanity and love for Allah Ta'ala would increase.

Thus, the *makâtib* of the Qur'ân where the recitation of the Qur'ân and *tajwîd* are taught are also doing the work of the Prophets (Alaihimus salaam). The dârul 'ulûms where the commentary of the Qur'ân is taught are also doing the work of the Prophets (Alaihimus salaam). It is at these dârul 'ulûms where the pious *'ulamâ'* of *tafsîr* are diving into the oceans of cognition and coming forth with magnificent sciences and branches of knowledge. This is known as *hikmah*. This *hikmah* is bestowed to the *ahlullâh* (the pious servants of Allah Ta'ala) who are engaged in the remembrance of Allah Ta'ala. A person only receives something when he engages in the remembrance of someone: مَن لا وِرْدَ له لا وارد له – *the person who does not engage in any devotional practices does not receive any inspiration.* Such a person's heart cannot receive knowledge from the heavens. He may be able to explain from books but his knowledge will be restricted to what he reads and nothing more. Hazrat Shâh 'Abdul Ghanî Phulpûrî *rahimahullâh* used to say that the knowledge of the *'ulamâ'-e-zâhir* (those who are concerned with the outward knowledge) is similar to

summoning a tanker in order to fill a tank. When the water is consumed, the tanker is summoned again. On the other hand, the knowledge of the people of Allah Ta'ala is like a spring which gushes forth from the ground and water continues flowing from it all the time. The water of the knowledge of the pious servants continues flowing and never comes to an end. If all their books are confiscated and you do not permit them to deliver talks for several years, no sooner they deliver a talk, then – *inshâ Allâh* – each talk of theirs will be a new talk because it descends from the heavens. I compiled a poem which I myself am attracted to:

میرے پینے کو دوستو سن لو

آسمانوں سے مے اترتی ہے

"O friends! Listen to my drinking. Wine is descending from the heavens."

Allah Ta'ala showers the treasures of sciences and knowledge upon them from the heavens.
This is a supplication of Maulânâ Rûmî *rahimahullâh* wherein he says,

آفتاب عاشقاں تابندہ باد

بوستان عاشقاں پائندہ باد

O Allâh! May the garden of Your lovers remain green and lush forever. May the sun of Your lovers remain radiant forever."

I have now explained two objectives for the commissioning of Prophets (Alaihimus salaam). Furthermore, Allah Ta'ala says: *"and he purifies them"*. In other words, Rasulullah (sallellaho alaihe wasallam) purifies their souls. This is known as *tazkiyah-e-nafs* and this department is also one of the objectives of

prophet-hood. This is also the work of the Prophets (Alaihimus salaam).

Where are The *Madâris* for the Purification of the Soul?

Where are the *madâris* for the purification of the soul? They are the *khânqâhs* of the pious servants of Allah Ta'ala. Allah Ta'ala mentions this objective of prophet-hood in the Qur'ân. The *madâris* for the Qur'ân, the dârul 'ulûms and the *khânqâhs* of the *Ahlullâh* are all established for this purpose. When I explained these objectives at Jâmi'ah Ashrafîyyah Lahore, the leader of a group which did not agree with Sufism was also present there. He went and told the deputy principal of Jâmi'ah Ashrafîyyah that he experienced the surprise of his life today because this maulânâ [referring to me] proved all four branches and convinced me about Sufism because he proved *tazkiyah-e-nafs* (purification of the soul) from the Qur'ân. He said that it was only today that he realized that we do not have this department of "*purification of the soul*", and this person is correct. We certainly have these weaknesses in us – we do not go to a pious servant of Allah Ta'ala for our reformation. In fact, we frown upon such servants of Allah Ta'ala and we scorn them. When I learnt about this, I expressed my gratitude to Allah Ta'ala- all praise is due to Allah Ta'ala.

Hazrat Maulânâ Shâh Abrâr-ul-Haqq S̲âh̲ib *rah̲imahullâh* had went to Lahore recently. The son of Mufti Muh̲ammad H̲asan Amritsarî *rah̲imahullâh* said to Hazrat: "*Maulânâ Akhtar delivered a lecture in our Jâmi'ah Ashrafîyyah and he made such an impact on the audience that one of the leaders who did not believe in tas̲awwuf (Sufism) became an adherent of it and admitted that the department of* ***"purification of the soul"*** *is not found at all among us.*" He also said that my talk worked like magic on him. On hearing this, I expressed my gratitude to Allah Ta'ala.

When someone says something good about me to my shaikh, I become happy in the hope that the pious servants of Allah Ta’ala may be pleased with me. I consider this to be a bounty of Allah Ta’ala. I always try to speak good of my friends in the presence of my elders. If I see any weakness in my friends, I make *du‘â* for them but do not mention it to my shaikh because it is a major crime to cause the heart of a pious servant of Allah Ta’ala to become distant from someone by complaining about someone to one’s shaikh. It is better for us to conceal the person’s weakness and make *du‘â* to Allah Ta’ala for him. This has always been my principle and I learnt it from Hazrat Shâh ‘Abdul Ghanî Sâhib *rahimahullâh*.

Hazrat Shâh Sâhib *rahimahullâh* said that there was a special attendant (*khâdim-e-khâs*) of Hakeem-ul-Ummah *rahimahullâh* who had also performed hajj with him. This attendant used to constantly complain to Hakeem-ul-Ummah *rahimahullâh* about the pious servants of Allah Ta’ala. He eventually became insane and even stopped performing salâh. This happened despite making *tawâf* of the Ka‘bah, visiting the blessed grave of Rasulullah (sallellaho alaihe wasallam), going to Mina, Muzdalifah, ‘Arafât, etc. with such a great personality. I said to Hazrat Phulpûrî *rahimahullâh* that this person remained in the company of such a great personality like Hakeem-ul-Ummah *rahimahullâh*, yet he became insane and does not even perform salâh in the musjid, why was such a serious punishment inflicted on him? Hazrat *rahimahullâh* replied that there are two reasons for this: Firstly, he caused much pain to his parents. Secondly, whenever he used to see any weakness in anyone in the *khânqâh*, he used to go and convey this complaint to Hakeem-ul-Ummah *rahimahullâh*. In so doing, he was causing pain to the hearts of the pious servants of Allah Ta’ala.

Since then I learnt this lesson that I always speak good of people to my shaikh, Hazrat Maulânâ Shâh Abrâr-ul-Haqq

Sâhib and abstain from complaining about anyone. This is also an exact Sunnah practice and in accordance with the temperament of Rasulullah (sallellaho alaihe wasallam).

Rasulullah (sallellaho alaihe wasallam) said: *"I desire coming with a clean heart to you so that I may meet all of you with love."* Therefore, I also dislike anyone coming to me and complaining about anyone. Rather tell me something good and increase my love for that person. Increase my love for my fellow brothers. I become pleased when my associates are praised. Everyone has weaknesses. The person who complains about others is himself a target of weaknesses. So if you see any fault in any person, close your eyes and make *du'â* to Allah Ta'ala.

The Similitude of *Tazkiyah-E-Nafs*

Our Shaikh, Shâh 'Abdul Ghanî Sâhib *rahimahullâh* used to say: The bottle in which perfume is to be kept is first cleaned and then the perfume is poured into it. If there is urine in that bottle, you will not keep perfume in such a dirty bottle. It is for this reason that Allah Ta'ala made "purification of the soul" necessary in the sense that the sciences of My Messenger (sallellaho alaihe wasallam) can only benefit those whose souls have been purified. If love for the world, greed for wealth, love for women, and love for other filth is in the bottle of the heart, the fragrance of knowledge and cognition entering such a heart will become meaningless. The cleaner and purer the heart will be, the more benefit it will derive from the knowledge of prophet-hood. Brothers! Do you wash the perfume bottle or not? Is knowledge of Islam not a perfume? How is Allah Ta'ala going to pour pure knowledge in a filthy heart? Maulânâ Rûmî *rahimahullâh* said:

آں زجاجے کو ندارد نور جاں

بول قارورہ است قندیلش مخواں

"The bottle of the heart which does not keep the light of Allâh is a mere glass bottle. Do not call it a candle because it is filled with the filth of this world.

The Definition of *Tazkiyah-E-Nafs*

Now listen to the definition of *tazkiyah-e-nafs* as well. There are three definitions of *tazkiyah-e-nafs*:

The First Definition

يُطَهِّرُ قُلُوْبَهُمْ عَنِ الْعَقَائِدِ الْبَاطِلَةِ وَعَنِ الْإِشْتِغَالِ بِغَيْرِ اللهِ

Our Messenger (Sallellaho alaihe wasallam) purifies the hearts of the Sahabah (Radhiallaho anhum) from incorrect beliefs and saves them from being occupied with all apart from Allah Ta'ala.

Therefore, the person who stays in a *khânqâh* and does not purify his heart from all apart from Allah Ta'ala remains essentially deprived of *tazkiyah-e-nafs*. Even if he may compile all the statements (*malfûzât*), even if he may be an orator, even if he may be well accepted among the masses – but he does not know the essence of *tazkiyah-e-nafs*. This is because *tazkiyah-e-nafs* is defined as:

يُطَهِّرُ قُلُوْبَهُمْ عَنِ الْعَقَائِدِ الْبَاطِلَةِ وَعَنِ الْإِشْتِغَالِ بِغَيْرِ اللهِ

The heart must be pure from incorrect beliefs and it must not be occupied by anything apart from Allah Ta'ala. The love of Allah Ta'ala must intoxicate the heart in such a way that the heart must not turn towards anything apart from Allah Ta'ala. Khwâjah Sâhib *rahimahullâh* says that when affinity with Allah Ta'ala is acquired after a few days and then this affinity becomes firmly embedded, then the value of this entire world will fall. You will attach no value to it even if it is the most

beautiful woman in the world, even if it is the sun of the universe, even if it is the moon of the universe. Listen to this wonderful poem of Khwâjah S̲âh̲ib *rah̲imahullâh*.

یہ کون آیا کہ دھیمی پڑ گئی لو شمع محفل کی
پتنگوں کی عوض اڑنے لگیں چنگاریاں دل کی

"Who is it who has arrived and thus caused the light of this assembly to become dim? The embers of the heart are flying like the moths."

The heart in which Allah Ta'ala is present and the heart in which the Master of the universe is present – such a heart can have no affinity with the beautiful women of this universe. No matter how beautiful her body may be, the person is conscious of the filth of her urine and stool. He will think to himself that she is an embodiment of urine and stool. He will be conscious of the fact that she will have to go to the grave. Even if the entire world is an Uzbekistan, they will all have to see the *qabrastân* (graveyard). I am rhyming Uzbekistan with *qabrastân*. These days, many people are thinking about travelling to Uzbekistan to see the women there. Whereas they all have to go to the graveyard as well, or do they not? So where are you leaving Allah Ta'ala and going to? Allah Ta'ala says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً

(سورة النحل، آية: 97)

"Whoever did good, be it man or woman, and is a believer, to him We will give a good life." (Sûrah an-Nah̲l, 16: 97)

An enjoyable life lies in My obedience. As long as you search for an enjoyable life by turning away from My remembrance, by being neglectful of My remembrance, and as long as you search for it in My disobedience, bear in mind the announcement of the Creator of life:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِيْ فَإِنَّ لَهُ مَعِيْشَةً ضَنْكًا

(سورة طه، آية: 124)

"Whoever turns away from My remembrance, for him is a life of constriction." (Sûrah Tâ Hâ, 20: 124)

I impose a constricted life on those who are disobedient to Me. Anyone having a different belief from this must sit in solitude and gauge his îmân. Allah Ta'ala is asking: Where are you looking for an enjoyable life by disobeying Me? Your life will become constricted if you disobey Me. Maulânâ As'adullâh Sâhib *rahimahullâh* was a *muhaddith* (Hadîth scholar) at Mazâhir al-'Ulûm Sahâranpûr(India). He says in the following poem:

عشق بتاں اسعد کرتے ہو فکرے راحت

دوزخ میں ڈھونڈتے ہو جنت کی خوابگاہیں

"O As'ad! Are you thinking of finding comfort in the love of these idols? Are you looking for the dreamy places of Paradise in the Hell-fire?"

This is not just a poem, it is a complete admonition. Now look, the department of *tazkiyah-e-nafs* has been established from the Qur'ân. This is defined as purifying the hearts from incorrect beliefs, and purifying them from becoming engrossed in anything apart from Allah Ta'ala.

The Second Definition

وَيُطَهِّرُ نُفُوْسَهُمْ عَنِ الْأَخْلَاقِ الرَّذِيْلَةِ

Rasulullah (sallellaho alaihe wasallam) purifies the souls of the Sahabah (Radhiallaho anhum) from evil characteristics.

Such as casting evil glances, unlawful love, malice, miserliness, pride, ostentation and various other base qualities.

The Third Definition

وَيُطَهِّرُ أَبْدَانَهُمْ عَنِ الْأَنْجَاسِ وَالْأَعْمَالِ الْقَبِيْحَةِ

Rasulullah (sallellaho alaihe wasallam) purifies the bodies of the Sahabah (Radhiallaho anhum) from impurities and evil deeds.

Reformation is not Possible without a *Shaikh-E-Kâmil*

So now, you have heard the work of the Prophets (Alaihimus salaam). The person who says that the work of the Prophets (Alaihimus salaam) is only this [*tablîgh*] work and that all the *'ulamâ'* in the *madâris* are sitting and wasting time, then understand that the îmân of such a person is in danger. Are the *'ulamâ'* in the *madâris* and the *mashâ'ikh* in the *khânqahs* all completely condemned? Do you consider them to be unworthy of referendum? When it is *harâm* to scorn even a flagrant and wanton sinner (*fâsiq wa fâjir*) which will deprive one of Paradise, then do you think that scorning the *'ulamâ'* and subjecting them to your evaluation, and subjecting the *khânqâhs* of the *Ahlullâh* and people of the truth to your evaluation and criticism will not earn the wrath and anger of Allah Ta'ala?

Shaikh ul Hadîth Maulânâ Zakarîyyâ Sâhib *rahimahullâh* used to say that you can go for hundreds and thousands of "forty days", your reformation cannot be done without affiliating yourself with a *shaikh-e-kâmil* and without living with a *shaikh-e-kâmil*. However, living with a *shaikh-e-kâmil* is only possible if a person has a yearning and desire for this. This is the last stage. The work of *Tablîgh* is the first stage so that people may develop a yearning for Islam. The *ummah* was in total loss and there was a flood of misguidance and deviation. A flood can only be combated by a flood. It was for this reason that Hazrat Maulânâ Ilyâs Sâhib *rahimahullâh* formulated the "six points" to make it easy to create a yearning and desire for Islam. He said that you must come out of your houses so that when you leave the sin-contaminated environment of this world, your reformation may

be possible. It was for this reason that it was first given the name of *is̱lâẖî jamâ'at* (reformational group). You can ask the senior friends of *Tablîgh* about this. It was later that people gave it the name *Tablîghî jamâ'at*. Maulânâ Ilyâs S̱âẖib *raẖimahullâh* did not keep the name *Tablîghî jamâ'at*. Rather he gave it the name *is̱lâẖî jamâ'at*. In other words, people who come out in order to reform and rectify their souls. The senior members of the *jamâ'at* also teach this etiquette that when you come out, do not leave with the intention of *tablîgh*. Rather, leave with the intention of reforming your own self.

Hazrat Maulânâ Ilyâs S̱âẖib *raẖimahullâh* writes that when you go to any locality in which there are *Ahlullâh* or *'ulamâ'*, then do not even go to invite them. Rather, go and request for their *du'âs*. He used to say: When I return from *tablîgh*, I go to the *khânqâh* so that my heart may be 'tuned'." After driving a car for some time, it is taken to a garage so that all the muck and grime that attaches itself to the car may be washed off. He used to say that the grime which attaches to the body due to intermingling with people has to be washed off at the *khânqâhs*.

The Ignorance of Fake Shuyûkh

Thus, the establishment of *makâtib* is the work of the Prophets (Alaihimus salaam). The establishment of *dârul 'ulûms* is the work of the Prophets (Alaihimus salaam). To convey and listen to wise facts and statements of the *Ahlullâh* is the work of the Prophets (Alaihimus salaam). The establishment of *khânqâhs* for the purpose of reformation of the soul is also the work of the Prophets (Alaihimus salaam). When I talk about *khânqâhs*, I am referring to the *khânqâhs* of the genuine pious servants of Allah Ta'ala where one is taught to practise on the Sunnah and the Sharî'ah. It is not those fake *khânqâhs* where marijuana smokers and hemp smokers sit on the seashores and make speculations and false claims. They claim to be people of lofty status who

receive information from the heavens when in actual fact they are giving information from Satan, and claiming that such and such horse will win the race, and making speculations about the *h̲arâm* activity of gambling. How can such people be the friends of Allâh? How can this be piety? These are not pious personalities but devils. Yet people are running to them, their agents are saying to the people: *"If he [the so-called pious person] swears your mother and sister, your problems will be solved. Do not move from their until he swears your mother and sister. When he goes in a fit of anger and utters something vulgar, you must conclude that what he says is worthy of consideration."*

جب منہ سے نکلے ان کے اول فول

تب سمجھ لو معتبر ہے ان کا قول

"No sooner a vulgar statement issues forth from his mouth, you must conclude that it is worthy of consideration."

There is no power and might except with Allah Ta'ala. There is no power in this fake's first vulgar statement nor in any other statement of his. The genuine *khânqâhs* are those where you find the genuine *Ahlullâh* and who also received a mandate from another genuine pious servant of Allah Ta'ala.

The One without a Shaikh, Do Not Make Him Your Shaikh

There is a person who teaches the Qur'ân a lot. Two persons from Jeddah came and said that they would like to train under him. What is your advice? I said to them: *"Did the person whom you would like to adopt as your mentor also obtain some sort of training from anyone? If he has received training from someone, provide me with the identity of that person."* They replied: *"We do not even know whether he has a mentor or not. He probably does not*

have a mentor. He trains others of his own accord." I asked: "How can a person who has not been trained himself train others? What is it necessary to become first, a student or a teacher? If it is not confirmed that a person was a student, how can you adopt him as your teacher?" I then composed an Arabic sentence for them saying: **لا تأخذوه بابا من لا بابا له** – *the person who has no mentor, do not consider him to be a mentor*. His lineage is not correct. Whereas –all praise is due to Allah Ta'ala- that we have a mentors, viz. Shâh 'Abdul Ghanî S̲âh̲ib *rah̲imahullâh*, Shâh Abrâr-ul-Haqq S̲ah̲ib *rah̲imahullâh*, Hazrat Hakeem-ul-Ummah Thânwî *rahimahullâh*, Hâjî Imdâdullâh Sahib *rahimahullâh*…our chain reaches Hazrat 'Alî (radhiallaho anho) .

Thus, if you have no connection with the pious, you will fall into sin and you will not even express remorse over committing them. Hakeem-ul-Ummah *rahimahullâh* says: "*A person who does not express remorse over his sins, who takes much enjoyment from speaking to young boys, engages in much eye contact with them, who teaches them about religion as an excuse to converse with them, while the soul is internally engaged in harâm pleasure, then such a person is under the wrath of Allah Ta'ala.*" Hakeem-ul-Ummah Thânwî *rahimahullâh* says that if you see a person involved in an evil and in sin without his even having any perception of remorse, then you can conclude that he is under the wrath of Allah Ta'ala. What a lovely proof he provided for this: he says that Satan did not express remorse even till today. This absence of remorse is proof that he is rejected and that he is under the wrath of Allah Ta'ala. However, you must remember that even this remorse over sins is created by remaining in the company of the pious servants of Allah Ta'ala.

You should therefore make it your duty to go to the '*ulamâ'* to study Islam. If you were to say to a specialist doctor that he must come to your house, carry his bedding and accompany you to go house to house in order to treat the people, and to

come with you wherever you take him, he will reply and say: "*I did not obtain this degree from London or America for this purpose. I will remain in one place. The person who needs me can come to me a hundred times.*" If you have to go to the *'ulamâ'* a hundred times, you must go personally, request their *du'âs*, attend their assemblies, remain in their company and spray pesticide on the mosquitoes and bugs of pride which are sitting on you.

Rasulullah's (Sallellaho Alaihe Wasallam) Reliance on Allah Ta'ala

Some people say that you must just go in *tablîgh*, do not worry about your house, employment, business, etc. Everything is under the control of Allah Ta'ala. Now you tell me, if someone's wife is sick and she has to relieve herself, is there anyone in the world apart from the husband who can touch the woman's private part? If such reliance (*tawakkul*) was permitted whereby a person says that everything is under the control of Allah Ta'ala and you do not have to opt for any means, why did the leader of all the Prophets, Muhammad Rasulullah (sallellaho alaihe wasallam) order Hazrat 'Uthmân (radhiallaho anho) in the very midst of the battle of Badr to go to Madînah and tend to his wife who was sick? The battle in which the angels were present, the battle over which the existence of Islam was dependent, the battle which was so blessed that all the Muslims who participated in Badr were given the glad tidings of Paradise, whose participants were so blessed that their names are mentioned as a means when making *du'â*, the battle in which the leader of the Prophets was himself present – the reliance of that Prophet (sallellaho alaihe wasallam) was not that everything is under the control of Allah Ta'ala, you may therefore leave your wife and remain here. This, notwithstanding the fact that Rasulullah (sallellaho alaihe wasallam) could have fallen into prostration and made *du'â* by saying: "O Allâh! Cure my daughter." Rasulullah (sallellaho

alaihe wasallam) upheld the limits of the Sharî'ah because the definition of "reliance" is:

تر كِيْبُ الأَسْبَابِ دُوْنَ الْإِعْتِمَادِ وَالْإِعْتِمَادُ عَلَى اللهِ

In other words, you must opt for the means but do not rely on the means. Your reliance must be on Allah Ta'ala.

Rasulullah (sallellaho alaihe wasallam) taught this practically despite there being only 313 Sahabah (Radhiallaho anhum) in the battle of Badr. There was a great shortage of *mujâhidûn* at that time, yet Rasulullah (sallellaho alaihe wasallam) sent 'Uthmân (radhiallaho anho) back to Madînah to go and attend to his wife. He will receive the full reward of this blessed battle and he will be included in the list of the participants at Badr. Rasulullah (sallellaho alaihe wasallam) taught us the rights of humanity. Today, the sick mother and father are lying in bed, and the wife is to give birth soon. At such a time, it is essential – according to the Sharî'ah – for the husband to be present. It is *harâm* for him to go out at such a time. But here they are breaking the limits of the Sharî'ah and running for *Tablîgh*. They say: "Come, come, go out, everything is under the control of Allâh."

The Religiosity of Your Own Self, Your Wife and Children Comes First

If a person has no responsibilities and spends his entire life in *Tablîgh*, then – *mâ shâ' Allâh* – there is no harm in this. But as for those who have to see to their wives and children, it is essential for them to see to their training. At times, when a person goes out too often and is thus unable to see to them, the children become so wayward that their reformation is not possible. Allah Ta'ala says:

قُوْا أَنْفُسَكُمْ وَأَهْلِيْكُمْ نَارًا

(سورة التحريم، آية: 6)

"Save yourselves and your families from the Hell-fire."

If a person is inclined to think that by his going out will cause his children to become hippies, they will start frequenting the cinemas, the mother will not be able to control them, and they will be ruined, then I am issuing this *fatwâ* that it is not permissible for such a person to go out. Instead of worrying about making the Japanese into Muslims, it is more necessary for us to worry about obtaining entry into Paradise for our own children. Look at the style of the Qur'ân:

قُوْا أَنْفُسَكُمْ

"*Save your selves.*" Save your selves from the Hell-fire. Rasulullah (sallellaho alaihe wasallam) did not address Abû Lahab and Abû Jahal first. Rather, he addressed his daughter, Fâṯimah *raḏiyallâhu 'anhâ* first:

أَنْقِذِيْ نَفْسَكِ مِنَ النَّارِ

(صحيح مسلم، ج: 1، ص: 114)

O Fâṯimah! Do good deeds, do good deeds. Save yourself from the Hell-fire.

I am therefore saying: I have seen people going away for *Tablîgh* for six months while leaving behind their fourteen and sixteen year old children at home. The children find an ideal opportunity to frequent the cinemas, watch videos, play around with girls, become addicted to drugs, and various other sins. I am relating eyewitness accounts to you.

Anwar Nu'mânî S̲ah̲ib, the nephew of 'Allâmah Shiblî, related to me that a person went out [for *Tablîgh*]. His young daughter came into the general store with red lipstick and was laughing and joking with the general store owner. The general store owner said: *"Nu'mânî S̲ah̲ib! Do you know who this is? Her father is gone overseas for Tablîgh. If he was present, do you think she would have behaved like this?"*

If a person is inclined to think that his children will become wayward by his going away for *Tablîgh*, it will not be permissible for him to go. You may take your sons with you. You may place your daughters under the supervision of their paternal grandfather, maternal grandfather, paternal uncle, maternal uncle, *ustânî* (female teacher) or under the care of a pious old woman. It is our responsibility to explain the limits and the responsibilities. Those who do not pay heed are accountable for their selves. *'Ulamâ'* and Hadîth scholars are present here. They will inform you in the light of their knowledge whether what I am saying is correct or not.

It is Necessary to Consider the Limits of the Sharî'ah When Engaged in Religious Work

All praise is due to Allah Ta'ala that a lot of *Tablîgh* work takes place in our Musjid-e-Ashraf. We also have our weekly *gusht* (going house-to-house inviting people towards Islam). Recently a *Tablîghî jamâ'at* had come. I delivered a talk for them after the *fajr salâh*. One of them asked me this question: "If a person received ten days' permission to go out from his parents, is it permissible for him to go away for forty days without their permission?" I replied: "It is *mustahab* (desirable) to go for forty days but *harâm* to injure one's parents' hearts. Therefore, do not stay for more than what they permitted. Return home after ten days. Upon returning from *tablîgh*, engage in intensive service of your parents. Press their legs so much and massage them so much that your parents are convinced that you were taught all these etiquette to parents by going out in *jamâ'at* whereas you were so unworthy before this. Make them so happy that they make up their minds and tell you to go for forty days." They all thanked me profusely. Instead of speaking to them about the "six points", I spoke to them about the harms of casting evil glances, the harms of speaking lies, warnings against disobedience to parents, and other aspects from the Ahâdîth.

They said to me that their hearts were overjoyed. They came again to meet me.

Some people informed me that some of them are so fanatical that fights between father and son take place. The parents permit the son to go for ten days, and he goes away for forty days. It is because of this fanaticism with regard to these forty days that numerous fights have ensued in our homes. The wife is pregnant, the day of delivery is very close, she is to give birth tomorrow, and the husband departs for Syria in the evening. Brother, wait for one more day, if it is one more month for the birth then wait for one more month. At times, such situations develop that none but the husband can go close to his wife. The benefit of this will be that this woman will encourage other women to certainly send their husbands for *Tablîgh*. She will say to them that she was ill, she was close to giving birth, and the *Tablîgh* people told her husband to remain in the hospital and tend to his wife.

The mercy of Allah Ta'ala is all-encompassing. Do little work, do it within the limits, and Allah Ta'ala will be pleased. This is better than doing something wherein the limits of the Sharî'ah are trampled and the person does not practise on the Qur'ânic verse:

وَالْحَافِظُوْنَ لِحُدُوْدِ اللهِ

"and those who uphold the limits of Allâh."

There will be more blessing in this [upholding the limits] and the woman will tell other women to send their husbands for *Tablîgh*. But if the husband left his wife during this time of pain, she will say to other women not to send their husbands for *Tablîgh* because she was suffering and yet he left her and went away. There is a mufti and *'âlim* who is the *khalîfah* of two *mashâ'ikh*: Mufti Muhammad Shafî' Sahib *rahimahullâh* and Maulânâ Masîhullâh Khân Sahib Jalâlâbâdî *rahimahullâh*. He said to his son-in-law: "My daughter is expecting a child at the

moment. Once she gives birth, you may certainly go for *Tablîgh*." But the son-in-law left on that very day. This mufti related this incident personally to me. I do not give any importance to rumours. The mufti said to me: "Tell me, is this *Tablîgh*?" Now his wife will influence thousands of other women. She will say: "Do you call this tyrant a *tablîghî*? He did not even fulfil my rights."

Look! My friend Qâdî Sahib is sitting here. He spent his life in *Tablîgh*. But he asked Maulânâ Abrâr-ul-Haqq Sahib *rahimahullâh*: "My wife has a stroke. There is a *Tablîghî ijtimâ'* in Sri Lanka. Will Allah Ta'ala be pleased by my going there or by remaining at home and attending to my wife?" Hazrat *rahimahullâh* replied that Allah Ta'ala will be more pleased if he remained and attended to his wife. She is suffering from a stroke and no one but the husband can tend to her. Others cannot touch her the way the husband can. Therefore, whatever reward you get from going to Sri Lanka, you will get the same by remaining at home. In fact, you will get more reward.

Do religious work while remaining within the limits. Do not break the limits. For example, during the hajj, the person enjoys the presence of Allah Ta'ala in 'Arafât on the 9th of Dhul Hijjah. He cannot enjoy that same presence even if he were to embrace the Ka'bah on that day. All the pilgrims are gone to 'Arafât on the 9th of Dhûl Hijjah, and here is this one person holding on to the Ka'bah and crying and saying: "I will not leave the House of Allâh." Such a person is a foolish person. His hajj will not be completed. Friends! I am therefore saying that you must remain with the *'ulamâ'*, and lead your life in the light of the Qur'ân and Hadîth.

Now tell me, if it was a non-*'âlim* and he was fanatical about *Tablîgh*, he would have said: "Hey, leave your wife and go. Everything is under the control of Allâh. Allâh will set right all your affairs. You must go in *Tablîgh*. Go, go, go."

It is for this reason that I say that before you can give time to go for *Tablîgh*, you must ask the *'ulamâ'* if you have any duties which you are responsible for. You must then act on what they say. Furthermore, consult those *'ulamâ'* who are balanced in their temperament. A Hadîth states that a judge must not pass judgement when he is overcome by anger. Similarly, the *'ulamâ'* who are overcome by zeal for *Tablîgh* should not be consulted in this regard because they fall under the category of *maghlûb al-hâl* (one who is overcome and overpowered by his condition). There are some immature people who say that the *'ulamâ'* have to go in *Tablîgh* for one full year. The purpose of this is to indoctrinate them so much that their intellectual capacity no longer remains and they become *maghlûb al-hâl*. In other words, instead of having control over situations, they are overcome by them. Another point in this regard is that if there is any greatness in a person that is also put to an end. Those who are the seniors, they explain this one benefit. However, through the blessings of the *du'âs* of my elders, a particular point has been exposed to my heart: Can there be any greater *faqîh* (jurist) than Hazrat 'Umar (radhiallaho anho)? When he embraced Islam, the angels in the heavens were overjoyed and celebrated this occasion. During his caliphate, he issued an order that every soldier who is waging jihad must return from the battlefield every four months and fulfil the rights of his wife. What caused him to issue this order? While he was walking around and patrolling one night, he overheard a woman singing a poem in which she said that if she did not have the fear of Allah Ta'ala, she would have committed an unlawful act and fulfilled her desire thereby. Hazrat 'Umar (radhiallaho anho) went to his daughter, Hazrat Hafsah *radiyallâhu 'anhâ* and asked her: "O my daughter! For what period of time can a woman bear to be separated from her husband?" She replied and said four months. Hazrat 'Umar (radhiallaho anho) therefore made it a law that those waging jihad must return home after every four months and fulfil the rights of their wives.

Now what about a person who has become very old? What example can I give to you? Some men look very old externally, but they are still young internally. Imam Abû Hanîfah *rahimahullâh* explained this ruling that when a young person is fasting, he cannot kiss his wife, but an old man may kiss his wife. The reason for this is that if a man is gone old, it is not possible for him to be overcome by passion when kissing his wife and thereby having intercourse with her. While teaching this Hadîth, Imam Abû Hanîfah *rahimahullâh* said that some young people are old. They have no strength, they always have a cold, and have no strength at all. It will be permissible for them to kiss their wives. On the other hand, some old men eat vitality-providing foods and drink chicken soup, and are thus still young. It will not be permissible for them to kiss their wives. Therefore, the basis is strength [and not mere age]. It is for this reason that great erudite scholars sing the praises of the jurisprudence of Imam Abû Hanîfah *rahimahullâh*.

I am telling you the truth: If one million non-*'âlim* Muslims are going somewhere for religious work, and just one pious, Allâh-fearing *'âlim* selects me and says to me: "Akhtar! I want you to come with me." Then – *inshâ Allâh* – I will leave those one million ordinary Muslims and remain with this one *'âlim* because he is a deputy of Rasulullah (sallellaho alaihe wasallam). Allah Ta'ala will be more pleased with us if we do work while remaining within the limits of the Sharî'ah.

Rasulullah (sallellaho alaihe wasallam) called Hazrat Abû Bakr as-Siddîq (radhiallaho anho) and said to him that he must accompany him for the *hijrah* (emigration from Makkah to Madînah). Rasulullah (sallellaho alaihe wasallam) did not call anyone else. Now was Hazrat Abû Bakr as-Siddîq (radhiallaho anho) fortunate or not? Now if the Prophet (sallellaho alaihe wasallam) calls someone and tells him: "I am departing, I want you to accompany me." But the person says: "No, no, I am going for forty days." When the shaikh is coming into a locality

and a person leaves him and goes away in *Tablîgh*, then I say that this person will be taken to task on the day of Resurrection. This is because the shaikh is a deputy of Rasulullah (sallellaho alaihe wasallam), he is a purifier [of the soul], and it is compulsory to purify the soul.

In like manner, the elders of *Tablîgh* prohibit taking young boys out in *Tablîgh*. Yet, the majority break the rules and take young beardless boys with them, and make them sleep in the same place as them in the musjid. There is a person who comes here and he personally related this incident to me. He said: "I was lying down in the musjid when three people came near me. The young boy from among them pressed my legs. Then the middle-aged person pressed my legs. Then the old man pressed my legs. So I asked them: 'Why are you people pressing my legs?' They all replied: 'We are showing our kindness to you.' I said to them: 'Why are you not pressing the legs of those old people who have to press their legs themselves? Look at that old man who is pressing his legs by himself. Go to him and press his legs. You are only finding handsome boys to press their legs? Are you showing your kindness to them alone?'" You should therefore not do anything against the advice and counsel of your elders.

Look at Qâdî Sahib sitting here! He has so much of love for the *'ulamâ'*. He has love for me as well. When I am about to go on a journey, he leaves behind everything and says that he will remain with me. He first learns about Islam. Then when he goes out in *Tablîgh* and presents facts from the Qur'ân and Hadîth, and stories of the Sahabah (Radhiallaho anhum), then all the *Tablîghî* brothers surround him. I am therefore saying that it is a great service to create respect for the *'ulamâ'* in the hearts of the masses. What will happen if the masses lose their contact and connection with the *'ulamâ'*? They will not know the laws. They will practise on the merits and virtues (*fadâ'il*) but they do not remember the Sunnahs of salâh. Just look at some of those who

went for forty days on numerous occasions. See if their fingers are together when they are in prostration or not. The reason for this is that they are not reminded about the Sunnah.

Therefore, the Sunnahs which are mentioned in the authentic Hadîth books should be read to the Arabs. The Arabs accept *Bukhârî, Muslim* and the other authentic Hadîth books. The Arabs should therefore be assembled separately, and the Sunnahs which are mentioned in these Hadîth books should be read to them. If they have any objection to the Hadîth being weak, you can point out to them that it is found in such and such authentic collection of Hadîth. You can tell a person that he went into prostration in a particular way whereas the Sunnah way is something else. For example, a Hadîth of *Bukhârî* states that you must wear your right shoe first. Now is there anything wrong in explaining such a Hadîth? Is there any Arab who does not accept this? The Hambalîs, Shâfi'îs and Mâlikîs all accept this. *Inshâ Allâh*, I am going to compile a book which contains the Sunnahs from only the six authentic Hadîth collections (*Sihâh Sittah*) so that such a collection may be acceptable throughout the world. You must make *du'â* that Allah Ta'ala enables me to carry out such a task.

Qâdî Sahib and I requested the imam of a *markaz* musjid to read just one Sunnah after every salâh. He replied: "No, we cannot do all this over here. We will only explain the six points." Is this the value for the Sunnah of Rasulullah (sallellaho alaihe wasallam)? Is it prohibited to learn the Sunnahs together with the six points? In short, he attached no value to the advice of Qâdî Sahib.

The *Tablîghî Jamâ'at* is Beneficial, It is Not Sufficient

Maulânâ Shâh Abrâr-ul-Haqq Sahib *rahimahullâh* delivered a talk in a *Tablîghî ijtimâ'* in which there was a crowd of about 350 000 to 400 000 people. Since Maulânâ In'âmul Hasan Sahib

rahimahullâh had studied with him, he was immediately given this opportunity to deliver this talk. Hazrat *rahimahullâh* said that the *tablîghî jamâ'at* is certainly beneficial, but it is not sufficient. When will it be sufficient? When there is a strong connection with the *'ulamâ'* and the *Ahlullâh*. Since the six points cannot cover the entire Islam, there was always a need for *'ulamâ'*, and there will always be a need for *'ulamâ'*.

The *Tablîghî jamâ'at* is like a first aid treatment. If a person gets injured, he is immediately given some medication, bandaged, etc. and then sent to senior doctors for treatment. It was with this in mind that Maulânâ Ilyâs Sahib *rahimahullâh* established this *jamâ'at*: those poor souls who are far from Islam may be brought closer and their connection with the *'ulamâ'* and *mashâ'ikh* may be established so that they could acquire Islam in its totality. It is also compulsory for a person to reform his soul under the *'ulamâ'* and *mashâ'ikh*. This is because the acceptance of deeds is dependent on the purification of the soul. We thus say that it is accepted that the *Tablîghî jamâ'at* is beneficial, but we cannot accept that it is sufficient, and a person claims that this is the only [Islamic] work, this is the only [Islamic] work.

Maulânâ Abrâr-ul-Haqq Sahib *rahimahullâh* said: "Do not say this is the only [Islamic] work. Instead, say that this is **also** an [Islamic] work." Do not say that you must keep on going for "forty days" and that there is no need for *'ulamâ'* and *mashâ'ikh.*

Those who are serving Islam have different methodologies and they are of different types. The benefit of some is general in nature. The benefit of others is total. And the benefit of others is both general and total. Neither is the *madrasah* accepted nor *Tablîgh* accepted without sincerity. Maulânâ Abrâr-ul-Haqq Sahib *rahimahullâh* said: "Sincerity is obtained by staying in the company of the pious elders. Thus, it is also necessary for the *'ulamâ'* who are teaching in the *madâris* to go to the *mashâ'ikh* and pious elders in order to rectify their souls."

Purification of the Soul is also Compulsory On the *'Ulamâ'*

The *'ulamâ'* should not think that they are gone too big. It is also compulsory for the *'ulamâ'* to wipe out their souls. It is necessary for the *'ulamâ'* in the *madâris* and those engaged in *Tablîgh* to rectify their souls by remaining in the company of the *Ahlullâh* and thereby gain sincerity in their deeds. The purification of the soul is one of the objectives of prophet-hood. The acceptance of deeds is dependent on the purification of the soul.

On one hand, you have *Tablîgh*, and other the other hand you have the *madrasah*. Deeds and actions come into existence through the *madrasah* and through *Tablîgh*. But the acceptance of deeds comes through the *khânqâh* from where sincerity is developed, where pride and conceit are operated upon.

If you have a heart hospital in a city and all the heart specialists leave and go away, where will the heart patients go to? There is something else to this: a heart operation is not done on the sidewalk, it is not done on the fields, it is not done by carrying your sleeping gear on your head and going out. It is written on the outside walls of the places at which heart operations are done that you should not sound the horn of your vehicle. Thus, the heart operation will be done in the hospital rooms. In like manner, the operation for the rectification of the soul will have to be done inside the rooms of the *khânqâh*. This cannot be done even on the pulpits of the *masâjid* because you also get people who have no desire and quest [for reformation], and who have no affinity with this. The consequence of their opposition is that the themes of reformation and purification do not enter the heart of the mentor (and he is unable to speak on these topics).

گر ہزاراں طالب اند و یک ملول

از رسالت باز می ماند رسول

If there are thousands of sincere people who are sitting with yearning, and there is just one person who is forced to sit there and is therefore sitting with hatred and dislike, or is compelled to sit there because of some worldly reason, then even if the lecturer is Messenger of Allah Ta'ala, his blessing and benefit will cease.

Some people say that when you have to go in *Tablîgh* you have to strive and endure many difficulties, while these *'ulamâ'* in the *madâris* are sitting in the coolness of fans and teaching *Bukhârî*. However, if the masses spend their entire lives in going for "forty days", it will always remain below the ten years that the *'ulamâ'* spent in their studies. It takes a person ten years to become an *'âlim*. Spend ten consecutive years and then you will come to know how difficult these ten years are. And if the person becomes a *hâfiz* of the Qur'ân, then another three years are added to this. In this way, the poor person spent thirteen years as a student. However, there is just one shortcoming. I am going to tell you about that shortcoming as well. I will tell you about my own fraternity even though they are my own and these are my own as well. In other words, the people of *Tablîgh*, the people of the *madâris* and the people of the *khânqâh* all belong to our fraternity. I will not be ashamed to speak the truth nor be afraid to proclaim it even if the *maulwîs* are displeased with me.

I am saying that the word *'âlim* means "a person who knows Allah Ta'ala and who practises on his knowledge, there is fear of Allah Ta'ala in his heart, and his soul has been purified". In other words, he has been purified of evil characteristics and base qualities. If not, he may have acquired the perfume of knowledge in these thirteen years, but he did not clean the bottle of his heart. If you have to purchase pure *'ûd* (Indian aloes) perfume at a cost of 10 000 rupees for twelve grams, what type of bottle will you take it in? Will you take it in a bottle which is soiled with the excreta of dogs and cats? In like manner, if you acquire the perfume of the Qur'ân and Hadîth in

these thirteen years, it is also compulsory for you to purify the bottle of your heart. If the heart is not purified, this knowledge is sold for money, fame, honour, wealth, and other trivial things. When there is no purification, the pain of love is also absent from the heart. There is no enjoyment and effect in the talks which a person delivers.

Therefore, despite the greatness of *'ulamâ'*, I am also talking about the shortcomings which are found in some of them. If they wash and purify this bottle of their hearts, the fragrance of their perfume will spread far and wide. *Mâ shâ' Allâh*, they possess the perfume of the Qur'ân and Hadîth, all that they have to do is clean the bottle of their heart.

When the *'ulamâ'* attach themselves to the *Ahlullâh* and *mashâ'ikh* and submit themselves to a pious personality for the sake of purification, and he sees that this *'âlim* has some pride in his heart, he makes him strive to remove that pride from his heart so that the perception of his knowledge may leave his heart, the intoxication with his knowledge may leave him, and so that he does not scorn and look down on the masses. Consequently, all our elders and senior *'ulamâ'* served the pious elders and purified their souls. It is for this reason that they are well known throughout the world, and the perfume of their knowledge spread throughout the world.

The Self Sacrifice of the Elders

It is not easy to save oneself from one's soul and Satan. A person cannot be reformed without a *shaikh-e-kâmil*. Had it been easy, why would great *'ulamâ'* like Maulânâ Thânwî *rahimahullâh*, Maulânâ Gangohî *rahimahullâh* and Maulânâ Qâsim Nânautwî *rahimahullâh* consult a non-*'âlim*, Hâjî Imdâdullâh Sahib Muhâjir Makkî *rahimahullâh* for their reformation? No matter how capable a person maybe, the following saying holds true:

رأيُ العليلِ عليلٌ

"The opinion of a sick person is unsound."

Even when Hakeem Ajmal Khân [a famous physician] used to fall ill, he would consult other physicians for his treatment. Therefore, notwithstanding their knowledge and merit, these senior and great *'ulamâ'* went to Hâjî Sahib *rahimahullâh* for their reformation and submitted themselves to him.

On one occasion when Hâjî Sahib *rahimahullâh* was in Thânâbawan, he placed some bread and potato chilli bites on Maulânâ Gangohî's *rahimahullâh* hand and said: "Eat." Maulânâ Gangohî *rahimahullâh* says: "Hâjî Sahib *rahimahullâh* was looking at me from the corner of his eye to check whether I was affected by this and whether I felt humiliated when my shaikh asked me to do this." He adds: "I then thought to myself that look at my good fortune that my shaikh is subduing my soul."

Mullâ 'Alî Qârî *rahimahullâh* writes that there was an *'âlim* who was also a mufti, orator and *muhaddith* (Hadîth scholar). He went to his shaikh for reformation. The shaikh said to him: "You will have to give up three things: (1) you cannot issue any *fatwâ*, (2) you cannot teach any Hadîth, and (3) you cannot deliver any lecture. You will have to spend the entire year in the *khânqâh* and engage in the remembrance of Allah Ta'ala and there is no condition of one year, you may have to stay longer. As long as I do not permit you, you cannot render any service to Islam nor invite towards Allah Ta'ala." Mullâ 'Alî Qârî *rahimahullâh* writes in his commentary of *Mishkât* that some fanatical muftis of that time issued the *fatwâ* of *kufr* against this shaikh.

Mullâ 'Alî Qârî *rahimahullâh* was a great Hadîth scholar and *mujaddid* (reviver of Islam) of his era. After one year, the shaikh felt that this person's soul has been subdued. Now whatever talk he delivers will be for the sake of Allah Ta'ala. Whatever book he writes and composes will be for the sake of Allah Ta'ala. The quality of sincerity and devotion has now been

created in him. The shaikh therefore gave him permission to issue *fatâwâ*, teach Hadîth and deliver talks. The talks that he had been delivering for the last ten years had made no impact on the people. But now, the first talk which he delivered after receiving permission from his shaikh was filled with such devotion that all those who heard his talk immediately became the close friends of Allah Ta'ala (they became the *auliyâ'* of Allah Ta'ala). Look at how his condition changed within one year of remaining in the company of his shaikh.

تو نے مجھ کو کیا سے کیا شوقِ فراواں کر دیا

پہلے جاں پھر جانِ جاں پھر جانِ جاناں کر دیا

"From what state to what state of abundant yearning you conveyed me. You first made me a beloved, then the beloved of beloveds, and then the most beloved of beloveds."

Maulânâ Rûmî *rahimahullâh* says:

تشنگاں گر آب جویند از جہاں

آب ہم جوید بہ عالم تشنگاں

If a thirsty person searches for water, then water also searches for those who are thirsty for it.

When there is an abundance of milk, the mother herself looks for her children [to feed them].

If there is no sincerity, neither will the lecture be accepted, the teaching of *Bukhârî Sharîf* will not be accepted, nor will the forty days of the *tablîghîs* be accepted. You should therefore remember the Hadîth about ostentation as related by Hazrat Abû Hurayrah (radhiallaho anho): The person who used to deliver talks is going into Hell, the martyr is going into Hell, and the reciter (*qârî*) of the Qur'ân is also going into Hell. From this, we learn that they did not have sincerity.

The Different Departments of Islam Are Associates and Not Antagonists

Whether it is *tablîgh*, the *madâris*, the *makâtib* or the *khânqâhs* – they are all departments of Islam. Each one should consider the other to be its associate and not its antagonist. Whether it is the people who are active in *tablîgh*, the *'ulamâ'* or the people of the *khânqâh*, they should all say that they are mutual associates, they are departmental people. For example, in the railway department you get one person selling the tickets, another giving signals, another is a guard, another is a station master, and another is a ticket checker. What do these people say to each other? They say that we are departmental people, we are associates. How come there is such unity in this "dead" world yet so much of disunity and differences in our religious life? This is indeed a sad state of affairs. The *tablîghî jamâ'at*, the *madâris* and the *khânqâhs* are all departments of Islam. They are all working for Islam. We are therefore mutual associates. That person is most immature who criticises in order to cause division by saying that the *'ulamâ'* are doing nothing, or that the *tablîgh* people are wrong.

The *'ulamâ'* who feel pain for the *ummah* explain the rulings and injunctions in order to rectify the situation, and not to cause aversion. You should therefore not look for their faults. If there is anything to be said, it should be done in an affectionate manner. Whatever I said today was said with the intention of reformation and rectification, and not to belittle and criticize anyone. Many *jamâ'ats* go from my musjid in Karachi. Many *jamâ'ats* come to Maulânâ Abrâr-ul-Haqq's musjid in Hardoi. Hazrat himself went to Raiwind [the *tablîghî* headquarters in Pakistan] several times, and continually goes to Nizamuddîn [the *tablîghî* headquarters in India]. Maulânâ In'âmul Hasan *rahimahullâh* and Hazrat *rahimahullâh* had studied together. That person is extremely immature and contentious who considers me to be opposed to *tablîgh*. In fact, we invite the masses to take

part in this work. If a person has no affinity with this method, he must not join it. But he must not stop others.

The Great Benefit of the *Tablîghî Jamâ'at*

If a person is opposed to the group which is benefiting internationally and through which the *ummah* of Rasulullah (sallellaho alaihe wasallam) is glittering, then there is the fear that Allah Ta'ala will take him to task on the day of Resurrection. In fact, there is the fear of this person falling into a dangerous situation because this *jamâ'at* enjoys many glad tidings from Rasulullah (sallellaho alaihe wasallam). In like manner, those who are audacious towards the *'ulamâ'* should also be on their guard. If they do not repent, there is the fear of having a bad death because Allah Ta'ala declares war on such people in a Hadîth-e-Qudsî. In short, wherever Islamic work is done, we should consider it to be our work. Those who are working for Islam are our people and we are their people.

Teaching the Injunctions of *Tablîgh* Does Not Entail Rejection of *Tablîgh*

I say to all my friends in the *Tablîghî jamâ'at* that I consider this work to be a very blessed work. But if *sajdah-e-sahw* becomes obligatory in salâh and I teach someone the ruling with regard to it and tell him that two *sajdahs* have become obligatory on him and he must fulfil them, does it mean that I am rejecting salâh? In like manner, I do not deny the work of *tablîgh*. Rather, I explain the rulings and injunctions by saying that these mistakes are being committed and people should be cautious with regard to them.

To teach the injunctions of salâh is one thing, but to scorn and belittle salâh is *harâm*. For example, if a person performs his salâh incorrectly and *sajdah-e-sahw* becomes obligatory, will you reject salâh in its totality? In like manner, if a person belonging to the *Tablîghî jamâ'at* does something against the principles,

how can it be permissible to accuse the entire *Tablîghî jamâ'at* and become opposed to it in its entirety?

The *Tablîghî Jamâ'at* is an Excellent Group

I consider the *Tablîghî jamâ'at* to be an excellent group throughout the world which is doing collective work for the sake of Islam. It is most certainly obligatory on us to teach the principles of *tablîgh*. But I consider it *harâm* to say things which demonstrate scorn towards the *Tablîghî jamâ'at*, which belittles it, and which entails mocking at it. To teach the injunctions and the limits is one thing, but to criticize and belittle is something else. For example, if they commit a wrong, inform the headquarters or the *'ulamâ'* so that the wrong could be rectified. However, do not adopt an approach which gives an impression that they are outsiders. No, they belong to us. Who was Maulânâ Ilyâs Sahib *rahimahullâh*? He was from among our pious elders. He was a *khalîfah* of Maulânâ Khalîl Ahmad Sahâranpûrî *rahimahullâh*. He remained with him in his *khânqâh* for thirty years. Allah Ta'ala accepted such a great service from him that Islam is spreading throughout the world through the *Tablîghî jamâ'at*.

Some educated people are naturally inclined towards doing collective work. So I send them in *tablîgh*. In other words, Allah Ta'ala has made this *jamâ'at* a means for a great *fard-e-kifâyah*. This is because the minds of some people are so sharp that they are not prepared to come to the *khânqâhs*. They are not prepared to go to the *'ulamâ'*. They are sitting like snakes in the colleges, factories and businesses. In other words, they are totally devoted to their wealth. This *jamâ'at* takes them out. By the blessing of this, many senior officers and western educated people have started performing salâh, keeping fast, and practising on the Sunnah.

So a talk like this does not mean that we are opposed to the *Tablîghî jamâ'at*. I am merely explaining the limits. Just as we

acknowledge their services and respect them, at the same time we advise them not to scorn and belittle the *'ulamâ'*, not to scorn and belittle the *mashâ'ikh* and pious elders.

We are delighted that they are conveying Islam in Japan and America. But do not talk about this in such a manner which gives the impression that the *'ulamâ'* who are teaching *Bukhârî* and the *mashâ'ikh* who are engaged in purification of the souls are beneath them. Do not give the impression that a potato seller went to Japan and someone became a Muslim at his hands, so his status is therefore better than those who are teaching *Bukhârî*. Such a tone and impression is not permissible. In fact, I issue a *fatwâ* that it is *haram*. The reason for this is that people will remain aloof from the *Ahlullâh*, and the greatness of the *'ulamâ'* will disappear from the hearts. And there are serious warnings against those who display shortcomings in showing respect to the *'ulamâ'*. Rasulullah (sallellaho alaihe wasallam) said that the person who does not show respect to our *'ulamâ'* is not of us.

Remaining aloof from the *'ulamâ'*, *Ahlullâh* and *mashâ'ikh* is also against sincerity. This is because the objective of this is to cause the masses to become your adherents. The love for fame is concealed in this. It is for this reason that purification of the soul and sincerity are *fard-e-'ayn*. This is from among the objectives of prophet-hood.

When *"ikrâm-e-Muslim"* (showing affection and respect to a Muslim) is included among the "six points", are the *'ulamâ'* not Muslims? In fact, they are great Muslims. In fact, they are the core of Muslims; they are the ones who make Muslims into proper Muslims. Such disparaging remarks about the *'ulamâ'* is *harâm* on the basis of their very own point of *ikrâm-e-Muslim*. It is for this reason I said that that *Tablîghî* work which is taking place is – through the mercy of Allah Ta'ala- being done by our own people. Some people who are still new to this work, who do not possess knowledge, or who haven't remained in the company of the pious elders make such statements. Have you

ever heard those of our friends who have some connection with the *Ahlullâh* or their servants, and who also go out for *tablîgh* ever making such statements? Why? It is through the blessing of the companionship of the *Ahlullâh*. So those who have not remained in the company of the *Ahlullâh*, who have not rectified and reformed their souls, and received Islam from those who are *maghlûb al-ḫâl* (those who have been overcome and overpowered by their conditions), then these people also become *maghlûb al-ḫâl*. They therefore have this opinion that those who are not active in this work are nothing.

A Blessed and Unique Group

I am saying that the *Tablîghî jamâ'at* is a very blessed group. There is no such group in the world. Look at how they are striving throughout the world! May Allah Ta'ala accept their efforts. However, my heart desires that when they are striving so much and going around with their bedding, their efforts must not go to waste. Akhtar has made this effort today on their efforts so that their efforts may not go to waste and they may be accepted through the blessing of sincerity. It should not go to waste because of pride, ostentation and showing off. This is the sole purpose of this talk of mine.

I personally permit my associates who are attached to this work to go out for this work. There are many of my *khulafâ'* who are fully involved in this work. I was not miserly in refusing to confer *khilâfat* to those who are involved in *tablîgh* work. When they go for forty days, they come and ask me first. When they return, they come to meet me. They informed me that wherever they went and quoted my teachings, then apart from a few immature persons who objected to going beyond the "six points", those who were intelligent people were most pleased by the delightful things which they said, which caused their eyes to open, and they conveyed their appreciation to me. I am therefore saying that these are the genuine and pure statements

of our pious elders and of the *auliyâ'* of Allah Ta'ala. This is genuine gold which can be presented wherever you like.

Respect for the *'Ulamâ'* is the Capital for Salvation

The reason for explaining all these points is that our hearts may remain steadfast with respect for our *mashâ'ikh*, pious elders, and respected *'ulamâ'* who are the capital for our salvation. Listen! I consider love for our pious elders to be the means of our salvation. This is not just my statement. Rather, it is the statement of a very senior *'âlim* of the *Tablîghî jamâ'at*, Maulânâ Shâh 'Abdul 'Azîz Sahib Du'âjû *rahimahullâh* whose grave is in Tando Adam. When he was on his death bed, he called Mufti Rashîd Ahmad Sahib, and the latter personally related this to me that Maulânâ Shâh 'Abdul 'Azîz Sahib *rahimahullâh* said to me when he was on his death bed: "O Mufti Rashîd Ahmad! You must bear testimony that 'Abdul 'Azîz Dehlawî is passing away on the path of Maulânâ Gangohî *rahimahullâh*, Maulânâ Qâsim Nânautwî *rahimahullâh* and Maulânâ Ashraf 'Alî Thânwî *rahimahullâh*." Shah Sahib *rahimahullâh* was a man of the *Tablîghî jamâ'at*. He spent his entire life in *tablîgh*. But with regard to his path, he considered love and affinity with our elders to be the means for his salvation.

I am relating these things to you so that you may not be influenced by the statements of some foolish and witless people and thereby think that if any Japanese did not embrace Islam at the hands of any *'ulamâ'*, then such *'ulamâ'* are condemned.

The *Tablîghî jamâ'at* is the best of groups and the *ummah* is benefiting tremendously from it. Students in the schools, colleges and universities are becoming righteous. But when the "car gets stuck", refer to the *'ulamâ'*. For example, you have created a yearning for salâh, but if a person commits a mistake in his salâh, then it is the responsibility of the *'ulamâ'* to teach him the ruling. The ruling will have to be explained in order to

correct the mistake. Now if a person thinks that this person is against salâh, then this is nothing but stupidity. In like manner, if anyone commits a mistake in *tablîgh*, it is the responsibility of the *'ulamâ'* to explain the ruling for this as well. This is because *tablîgh* is also a department of Islam. It is therefore foolish and stupid to consider such *'ulamâ'* to be against *tablîgh*.

The Meaning of Excessive Laughter

I was explaining that Rasulullah (sallellaho alaihe wasallam) gave seven words of advice to Hazrat Abû Dharr Ghifârî (radhiallaho anho). I related three to you. I will now relate the remaining four. The fourth advice was this:

إِيَّاكَ وَكَثْرَةَ الضِّحْكِ

(المشكوة، ج: 2، ص: 414)

"Abstain from excessive laughter."

This is because excessive laughter kills the heart. This refers to laughter which is accompanied by heedlessness of the heart. If the heart is not heedless of Allah Ta'ala, there is no harm in laughter. However, you must not commit such excesses in this regard to the extent that you remain laughing all the time. Do not abstain from it to such an extent that you forget to laugh completely. You should therefore laugh a bit with your Allâh-fearing friends. This strengthens the heart and the nerves. When a person remains silent all the time, the nerves break. One should therefore not commit excesses in remaining silent as well. Do not laugh all the time nor remain silent all the time. Adopt a balanced approach.

Rasulullah (sallellaho alaihe wasallam) was sitting on one occasion and Hazrat 'Umar Fârûq (radhiallaho anho) came to him. In the meantime, Rasulullah (sallellaho alaihe wasallam) began laughing over something. Hazrat 'Umar Fârûq (radhiallaho anho) made this *du'â* for Rasulullah (sallellaho alaihe wasallam):

أَضْحَكَ اللّٰهُ سِنَّكَ يَا رَسُوْلَ اللّٰهِ

(صحيح البخاري، ج: 2، ص: 899، باب التبسم والضحك)

"O Rasûlullâh! May Allâh keep you laughing."

We learn from this that the juniors also have the right to make *du'â* for their seniors. For example, a Sahâbî by the name of Jarîr ibn 'Abdillâh (radhiallaho anho) presented himself in the assembly of Rasulullah (sallellaho alaihe wasallam) but could not find any place to sit. Rasulullah (sallellaho alaihe wasallam) gave him his shawl so that he could sit on it. He took the shawl, kissed it, returned it to Rasulullah (sallellaho alaihe wasallam) and made this *du'â*:

أَكْرَمَكَ اللّٰهُ يَا رَسُوْلَ اللّٰهِ كَمَا أَكْرَمْتَنِيْ

(المستدرك، كتاب الأدب، ج: 4، ص: 292)

"O Rasûlullâh! May Allah Ta'ala honour you as you honoured me."

We learn from this that a *murîd* (disciple) can make *du'â* for his shaikh, a student can do so for his teacher, and a child can do so for his parent. Hazrat 'Umar (radhiallaho anho) therefore made this *du'â* when he saw Rasulullah (sallellaho alaihe wasallam) laughing:

أَضْحَكَ اللّٰهُ سِنَّكَ يَا رَسُوْلَ اللّٰهِ

This Hadîth is found in *Bukhârî Sharîf* in *Kitâb ad-Dihk*.

Now there could be an objection to this. A person continues laughing and his laughter does not stop for even one second. What will you and I think about such a person? Will we not think that there is something wrong with him and that we should get him examined by a doctor? So what is the meaning of laughing all the time? The Hadîth scholars say that this is not a *du'â* for laughing all the time. Rather, it means:

أَيْ أَدَامَ اللّٰهُ فَرْحَكَ

(المرقاة، باب مناقب عمر رضي الله عنه، ج: 10، ص: 388)

“O Rasûlullâh! May Allah Ta’ala continue your joy and happiness forever.”

So laughing continuously in this context refers to the joy of the heart. If there is no joy in the heart, how will a person laugh? Hazrat ‘Umar (radhiallaho anho) thus made this *du‘â* by way of attachment that Allah Ta’ala must keep him happy forever, and Allah Ta’ala must maintain the joys of his heart forever.

It is for this reason I said that some people look at just one Hadîth and assume that they are muftis, and they say that Rasulullah (sallellaho alaihe wasallam) used to only smile, he would never laugh. Such people have not studied other Ahâdîth. Therefore, when they see an *‘âlim* laughing, they object and say what kind of person is this? But now I am quoting a Hadîth to you: Hazrat Sa‘d ibn Waqqâs (radhiallaho anho) who was the maternal uncle of Rasulullah (sallellaho alaihe wasallam) struck a polytheist with an arrow during the battle of Badr. When the arrow struck the person, he became naked.

فَضَحِكَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَظَرْتُ إِلَى نَوَاجِذِهِ

(صحيح مسلم، ج: 2، ص: 281)

“Rasulullah (sallellaho alaihe wasallam) laughed so much that I saw his molar teeth.”

One should therefore possess complete knowledge. Do not read a few Urdu or English books and think you can rectify the *‘ulamâ’* and that you can become a mufti.

The Heart Should Not Be Heedless of Allah Ta’ala even When Laughing

In short, our elders laugh and cause others to laugh as well, but their hearts do not become heedless of Allah Ta’ala. On one occasion Hazrat Khwâjah ‘Azîzul Hasan Majdhûb *rahimahullâh*

laughed profusely in an assembly which was attended by Mufti Muhammad Shafî' Sahib *rahimahullâh* and other fellow *khulafâ'* and he caused all of them to laugh profusely as well. Later on Khwâjah Sahib *rahimahullâh* asked them: "Tell me the truth, when you were laughing in this assembly, were your hearts heedless of Allah Ta'ala?" Muftî Sahib *rahimahullâh* relates this incident and says: "We all remained silent out of respect for him." On seeing our silence, Hazrat Khwâjah Sahib *rahimahullâh* said: "All praise is due to Allah Ta'ala that even at the time of laughing, my heart was engrossed with Allah Ta'ala." He then quoted this poem:

لبوں پہ گو ہے ہنسی بھی ہر دم اور آنکھ بھی میری تر نہیں ہے
مگر جو دل رو رہا ہے پیہم کسی کو اس کی خبر نہیں ہے

"Although there is laughter on my lips all the time and my eyes too are not moist [with tears], but no one knows about the heart which is crying continuously."

Do not consider the laughter of the pious servants of Allah Ta'ala and your laughter to be the same. They may be laughing outwardly, but their hearts are still crying. I also have a poem in this regard:

لب ہے خنداں، جگر میں ترا درد و غم
تیرے عاشق کو لوگوں نے سمجھا ہے کم

"The lips are laughing but the liver is in pain and grief for You. People have not fully understood Your lovers."

Even when a true servant of Allah Ta'ala is engaged in business, sitting with people, conversing with them and laughing as well, his heart is attached to Allah Ta'ala even during these different situations. Physically he may be with you, but spiritually he is with Allah Ta'ala. I demonstrated this theme in another poem:

دنیا کے مشغلوں میں بھی یہ باخدا رہے
یہ سب کے ساتھ رہ کے بھی سب سے جدا رہے

"Even while he was engrossed in worldly engagements, he remained attached to Allah Ta'ala. Despite living with everyone, he remained aloof from everyone."

The Etiquette of Saying the Truth

The fifth word of advice which Rasulullah (sallellaho alaihe wasallam) gave was this:

قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا

(المشکوۃ، ج: 2، ص: 414)

"Speak the truth even if it may be bitter."

Friends! Even if you have to speak the truth, say it in the proper manner. For example, a person says to his mother: "O my father's wife! Bring my breakfast." Although he has spoken the truth, but this criminal destroyed the meaning of this Hadîth. Islam teaches us the lesson of showing respect; it does not teach disrespect. Look! When Hazrat Khadir (Alaihis salaam) damaged the ship, he attributed the action to himself. But when he set right the wall which belonged to two young boys, he attributed this to Allah Ta'ala whereas he had done both things under the command of Allah Ta'ala. But where he did something which seemed unbecoming, he attributed it to himself and said:

فأَرَدْتُّ أنْ أعِيْبَهَا

(سورة الكهف، آية: 79)

"I desired to cause a defect in it." (Sûrah al-Kahf, 18: 79)

But when it came to straightening the wall, he attributed it to Allah Ta'ala:

فَأَرَادَ رَبُّكَ أَنْ يَّبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَّبِّكَ

(سورة الكهف، آية: 82)

"Your Lord willed that they should reach their age of strength and take out their buried treasure – this as a mercy of your Lord."

Friends! You may certainly say the truth, say it without fear, but look at the situation and place, and then say it with respect and decorum. For example, when a hunter wants to capture a bird, he also learns to make the sounds made by it or else it will flee from him. If there is a poet who has attended an assembly, quote a few poems to him and entrap him in the love of Allah Ta'ala. If a doctor is present, make references to some medical aspects. For example, tell him that French doctors are instructing insane people to use the *miswâk* because it is removing the filthy matter from their brains and they are recovering from their illness. On the other hand, we are abandoning this blessed Sunnah of our Prophet (Sallellaho alaihe wasallam). Whereas, if we use the *miswâk* and perform salâh, the reward is increased by seventy times. If we lick our fingers after eating, a certain liquid emanates from our fingers which aids in the digestion of the food. These are the discoveries of the doctors. We do not lick our fingers because of their discoveries, but because this is a Sunnah of our Rasûl (Sallellaho alaihe wasallam). Even if the doctors were to stop us from doing this, we will not listen to them. We will listen to Rasulullah (sallellaho alaihe wasallam). Similarly, it is Sunnah to clean the utensil from which we eat food. The utensil makes a *du'â*: "O Allâh! Save him from the Hell-fire just as a he saved me from Satan." This Hadîth is related by 'Allâmah Shâmî *rahimahullâh* in volume five of his book, *Kitâb Shâmî*, under the chapter, *Kitâb al-Hazar wa al-Ibâhah*.

Do Not Fear Criticism in the Path of Truth

The sixth advice which Rasulullah (sallellaho alaihe wasallam) gave was:

لاَ تَخَفْ فِي اللهِ لَوْمَةَ لاَئِمٍ

(المشكوة، ج: 2، ص: 414)

"Do not fear the criticism of any critic when doing anything for the pleasure of Allah Ta'ala."

If anyone laughs at you, let him continue laughing. If a person is extremely thirsty and someone provides him with a cool drink at a place where people are in the habit of laughing at people who drink cool drinks, will that thirsty person abstain from drinking that cool drink out of fear that the people will laugh at him? You should therefore ask Allah Ta'ala for such thirst for His love that all the criticism and mockery of the world is not able to stop you from the obedience of Allah Ta'ala.

If a fisherman catches a fish and throws it back into the ocean, will that fish go back or not? It will not even bother about the other fish laughing and mocking at it because it knows that it can experience no peace and comfort anywhere but the ocean. If it were to remain on land, it is certain to die. It would therefore not pay any attention to anyone's criticism and mockery. Rather, it will make every effort to go back into the ocean. In like manner, it is the mark of a believer not to fear anyone apart from Allah Ta'ala. He does not fear the creation in matters related to Allah Ta'ala. He does not fear the criticism and mockery of anyone. He does not fear his wife, he does not fear his family, he does not fear his society, and he does not fear his locality and country. If the entire population of the country shaves its beard, he will be one single person who will keep his beard like a lion. What a shameful thing for us that just one Sikh person is living among a population of one million people,

he is an unbeliever, yet he does not shave his beard out of love for his Guru Nanak.

Brothers! How can we claim that we love Rasulullah (sallellaho alaihe wasallam)? You should therefore ask Allah Ta'ala for such îmân that even if the entire world becomes *kâfir*, we will never leave Allah Ta'ala. This is what you call true love.

Be Conscious of Your Faults

The seventh and last advice of Rasulullah (sallellaho alaihe wasallam) was:

لِيُحْجِزْكَ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ نَفْسِكَ

(المشكوة، ج: 2، ص: 414)

"Let your own faults prevent you from looking at the faults of others."

You yourself know about all the evils and mischief which you committed. You are fully aware of all your conditions from the time you reached the age of maturity till now. Yet when you look at the faults of others, and they appear like mountains to you, while your own faults appear like a mosquito to you. On the other hand, you are ordered to examine your faults to such an extent that you do not find the opportunity to look at the faults of others.

The Punishment for Disobeying the Pious Servants of Allah Ta'ala

So we were talking about safeguarding the tongue from talking against the *auliyâ'* of Allah Ta'ala. Hazrat Thânwî *rahimahullâh* quotes from the *Mathnawî* of Maulânâ Rûmî *rahimahullâh* who said that if a person interferes with an elephant and irritates it, it might bear this interference and not do anything. But if the person interferes with its calf, the parent will attack the person and stop him in his tracks.

Ten people were walking in a jungle. A pious person who used to receive inspiration (*kashf*) said to them: "Listen, do not eat the meat of an elephant's calf." This pious person received *kashf* that these people will lose their way and they will fall hungry. He feared that these people might eat the meat of an elephant's calf out of intense hunger. This concept of *kashf* is in the control of Allah Ta'ala, it is not under the control of man. If it was under the control and will of man, Hazrat Ya'qûb (Alaihis salaam) would have known through *kashf* that Hazrat Yûsuf (Alaihis salaam) is in a nearby well. We learn from this that *kashf* is not even under the control of the Prophets (Alaihimus salaam). This is a proof that *kashf* is from Allah Ta'ala. Thus, when Allah Ta'ala displayed His bounty to Hazrat Ya'qûb (Alaihis salaam), the latter got the fragrance of Hazrat Yûsuf's (Alaihis salaam) shirt from thousands of kilometres away.

Nevertheless, we were talking about these ten people in the jungle who lost the way. They said to themselves that they will not eat the meat of an elephant because their pious elder prohibited them from doing so. Several days later, they were overcome by intense hunger. This hunger caused them to lose their senses. Their eyes fell on a baby elephant. Nine of them said that they are going to adhere to the advice of their pious elder and he had prohibited them from eating the meat of an elephant. The tenth person said: "Hey, don't worry. We are hungry." He thus slaughtered that baby elephant with his sword and ate its meat. The mother elephant came around at night and found its baby missing. It went in search for its baby and found ten people sleeping at one spot. It went and sniffed each of those ten people. The person who had eaten the baby elephant was sleeping in the centre of the others so that even if the mother elephant were to come for them, it will go for the others first. When they make a noise, he will wake up. However, the mother elephant sniffed each person at a time. When it sniffed the person who was sleeping in the centre, and who had eaten the baby elephant, it recognized the smell of its

baby's blood. It grasped this person's one leg with its trunk, stamped his other leg with its foot and tore him into two pieces. Maulânâ Rûmî *rahimahullâh* relates this incident as an advice and says: Look! If you display any shortcomings and commit any wrong with regard to Allah Ta'ala, He will pardon you if you cry to Him and ask Him for forgiveness. But if you cause misery to His *auliyâ'(friends)*, it may well be that He will not forgive you even if His *auliyâ'* forgive you.

ہیچ قومے را خدا رسوا نہ کرد

تادلِ صاحب دلے نامش بدرد

Allah Ta'ala does not disgrace any people as long as they do not cause misery to any pious servant of Allah Ta'ala.

Friends, I am therefore saying that you must certainly consider yourself to have faults, but do not look at the faults of others. The masses should not look for the faults of the *'ulamâ'*. The *muqtadîs* (those offering salâh behind the imam) should not look for the faults of their imam. Instead, they should inquire about him and look at the condition in which the poor man is in, and make *du'â* for him.

The Merit of the Knowledgeable

May Allah Ta'ala make Rasulullah (sallellaho alaihe wasallam) happy with the talk which we delivered today about the greatness of the *'ulamâ'* because Rasulullah (sallellaho alaihe wasallam) becomes happy when respect is shown to the *'ulamâ'*. Rasulullah (sallellaho alaihe wasallam) said that the person who does not show respect to the *'ulamâ'* is not of us. Just ponder over this! Allah Ta'ala conferred much greatness on the *'ulamâ'*. Imam Râzî *rahimahullâh* quotes a Hadîth on the merits of knowledge in his *Tafsîr Kabîr* which states that Allah Ta'ala will stop the *'ulamâ'* at the doors of Paradise and say to them:

لاَ تَدْخُلُوْا اِشْفَعُوْا لِمَنْ تَشَاءُوْن

"Do not enter Paradise at present. [Stand here and] intercede in favour of whomever you like."

In other words, Allah Ta'ala will personally say: "O honourable *'ulamâ'*! We blessed you with the wealth of knowledge. You may intercede and We will accept your intercession." Now look at what a great thing this is! The *'ulamâ'* are the inheritors of the Prophets (Alaihimus salaam). A Hadîth states that none except three types of people shall receive the right of intercession: the Prophets (Alaihimus salaam), the *'ulamâ'* and the martyrs.

The Effect of the *Du'as* of the Pious Elders

By the grace of Allah Ta'ala, I explained everything with proofs from the Qur'ân and Hadîth. I even quoted the Arabic texts so that the knowledgeable may be able to gauge all this correctly. Arabic texts are like cool thirst-quenching drinks for the knowledgeable. You can ask the *'ulamâ'* who are sitting here. I quoted all the explanatory statements from the Arabic texts. Allah Ta'ala strengthened my memory with respect to quoting the Arabic texts. When Allah Ta'ala wills to make someone's child a king, He increases the sustenance of the parents for this royal upbringing. When He wills to make the child of poor parents into a senior engineer, He increases the sustenance of the parents and the child receives good sustenance. In like manner, if He wills to train a great personality under someone, Allah Ta'ala also increases the spiritual sustenance of the shaikh. Just as Allah Ta'ala is the Lord of the worlds for physical sustenance, He is the Lord of the worlds for spiritual sustenance. Therefore, by virtue of these seekers, by virtue of these Hadîth scholars, by virtue of these *'ulamâ'*, Allah Ta'ala bestows such subject matter into the heart of the shaikh that their hearts are also quenched and they are also convinced that – all praise is due to Allâh – our shaikh is teaching us *tasawwuf* in the light of knowledge. If not, they will not enjoy this.

Today when many great and senior *'ulamâ'* hear Arabic texts from this poor soul [referring to himself], they are convinced. If I were to speak only in Urdu, they would not be satisfied. Allah Ta'ala strengthened my memory for you people. Previously my memory was not so strong. Because I would have to deal with senior *'ulamâ'* who will not be satisfied with basic and ordinary knowledge, Allah Ta'ala strengthened my memory by virtue of these *'ulamâ'*, and He placed blessings in my knowledge. Many senior *'ulamâ'* said to me that they cannot quote Arabic texts before ignorant people the manner in which I quote Arabic texts before senior *'ulamâ'*. The head of department at Hardoi said to me: "You quote Arabic texts in the presence of *'ulamâ'* so swiftly without even the fear of making any grammatical and diacritical mistakes." I said to him: "I have all the rules of grammar in my head when I quote anything before them." I also wrote a book on Arabic grammar titled, *Tas-hîl Qawâ'id an-Nahw*. I also taught Arabs. When I explained the rules of numbers to them, they thanked me – all praise is due to Allah Ta'ala. This capability is from my elders. I have just remembered a very beloved poem:

چاند تارے میرے قدموں میں بچھے جاتے ہیں

یہ بزرگوں کی دعاؤں کا اثر لگتا ہے

"The moon and stars are laid at my feet. This seems to be the effect of the du'âs of the elders."

Who are these elders? It is the *du'âs* of Maulânâ Shâh Abrâr-ul-Haqq Sahib *rahimahullâh*, Shâh 'Abdul Ghanî Sahib *rahimahullâh* and Maulânâ Shâh Muhammad Ahmad Sahib *rahimahullâh*. When I was studying at the Medical College of Ilâhabâd, I spent three years in the company of Hazrat Maulânâ Shâh Muhammad Ahmad Sâhib *rahimahullâh*. Some people drink from one river. Others drink from two rivers and they become a confluence of rivers. As for the person who drinks from three rivers, he becomes completely saturated. At present I am

speaking the Indian modes of expression. So Allah Ta'ala blessed Akhtar with the fountains of three rivers. All I want is for Allah Ta'ala to accept me, and to bless me with the highest stages of submission and humility where one's own annihilation ends and beyond which there is no annihilation. May Allah Ta'ala convey Akhtar and all of us to that level.

Today I had intended to speak about two spiritual ailments, viz. anger and casting evil glances. But one subject led to another. You will now be convinced that I am not a speaker.

رشتۂ بر گردنم افگندہ دوست

می برد ہر جا کہ خاطر خواہِ اوست

"My Friend has placed a rope around my neck and leads me wherever he likes. Though I am not even worthy of referring to Him as my friend."

I am merely translating this poem. The Being of Allah Ta'ala is most affectionate. It is not far fetched for Him to embrace unworthy people like us. There is nothing impossible for His affection and generosity.

At present, I said whatever Allah Ta'ala inspired in my mind. I have nothing of my own. I merely presented whatever He placed in my lap. I beg to Allâh: "O Allâh! Instil in my mind whatever subject is beneficial to Your servants." I then present to you whatever Allah Ta'ala bestows to me through His affection, and I am pleased with this. I certainly have no sorrow over what I intended to say and what Allah Ta'ala caused me to say. In fact, we recognize Allah Ta'ala when our intention breaks. Hazrat 'Alî (radhiallaho anho) says: "We recognized Allah Ta'ala with the breaking of our intentions." We learn from this that there is some Being who imposes His will over our will.

Dua'a

Now make du'â that Allah Ta'ala conveys us to the highest stage of the auliyâ' siddîqîn (The highest stage of friendship of Allah Ta'ala). The door of prophet-hood has been shut forever, but Allah Ta'ala left the door of wilâyat (close friendship with Allah Ta'ala) open till the day of Resurrection. We therefore ask You O Allâh! Through Your mercy, through Your generosity with which You bestow favours on unworthy people, to convey us all to the limit of the auliyâ' siddîqîn despite our unworthiness. O Allâh! Convey all these people to the highest limit of wilâyat: our children, those who attend my assembly, those who pledged allegiance to me, those who pledged allegiance to my shaikh, those who are my associates, and those who are the associates of my shaikh. O Allâh! Let not those who enter the khânqâh go deprived. O Allâh! Make all of us Your close friends – those who come here and all of us. O Allâh! Bless us with essential friendship, and friendship which pervades others as well. Âmîn.

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About forty years ago, 'Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Akhtar Sahib dâmat barakâtuhum wrote the following letter to a tablîghî friend with the intention of rectification and reformation. (Compiler)

A Few Guidelines for Some *Tablîghî* Friends

With regard to religious *da'wah* (propagation) you must present yourself while considering yourself to be insignificant and your addressee to be more honoured than yourself. You must adopt a requesting tone when speaking to him. If you insist upon him after this or resort to disparaging words, then you would be committing the sin of hurting the heart of a Muslim, and it will

also be against the principle of *ikrâm-e-Muslim*. Adopting an attitude like this for propagation is harmful to the propagator himself because he has now committed major sins like hurting the heart of a Muslim, scorning him, and the sin of haughtiness. Secondly, instead of bringing the person closer to this *da'wah* he will be causing him to go further away.

The elders confined and restricted the *Tablîghî jamâ'at* to the six points solely on the basis of organization, experience and inspiration. To accord it the status of divine revelation, or to consider only this method of *tablîgh* to be the prophetic *da'wah* or the *da'wah* of the Sahabah (Radhiallaho anhum), to look at workers of other methodologies who are rendering services to Islam with scorn, to criticize them, or to accord superiority to this specific methodology over the methodologies of all the past *muhaddithûn* (Hadîth scholars), *mufassirûn* (commentators of the Qur'ân), jurists and *'ulamâ'* in a manner which causes the masses to have no respect for them – then this is a serious innovation (*bid'ah*), excess in Islam, and misguidance.

Da'wah was not confined to these six points during the era of Rasulullah (sallellaho alaihe wasallam) nor during the era of the *khulafâ' râshidîn* (Rightly Guided Caliphs). Neither were these six points delineated during these eras nor was there any practical application of "three days", "forty days", etc. Therefore, how can it be correct to consider solely this specific methodology and these "six points" to be the methodology of *tablîgh* of the Sahabah (Radhiallaho anhum) or the methodology of Rasulullah (sallellaho alaihe wasallam)?

This is an excellent way of reformation for the *ummah* in general provided the limits of the Sharî'ah are not transgressed both in practice and in beliefs. Even then, complete reformation is generally not possible without attachment to a mentor, as is witnessed, and as the very founder of the *tablîghî jamâ'at* had selected Hazrat Maulânâ Khalîl Ahmad Sahib *rahimahullâh* for his internal reformation, and just as Hazrat Shaikh al-Hadîth

Maulânâ Zakarîyyâ Sahib *rahimahullâh* had selected him as his spiritual mentor.

The Qur'ân categorically states that after reforming his self, a person must see to the reformation of his wife and children. And he is ordered to save them from the Hell-fire. Therefore, one's family members enjoy the first right of seeing to their reformation. One should therefore benefit one's family members first with this *da'wah*, and thereafter he can worry about the reformation of distant places and lands. We have seen many people undertaking distant journeys to Japan and America for the purpose of *da'wah* while the condition of their household is completely different. If you look at their children, they have western style haircuts and western appearances. They have young daughters who pay no attention to *purdah*. The person himself is religiously minded – *mâ shâ Allâh* – but his family members know nothing about Islam. Whereas Rasulullah (sallellaho alaihe wasallam) said that you are all shepherds [you all have been given a responsibility] and you will all be questioned about your flocks [those who are under your care].

When the *'ulamâ'* cannot be reformed and rectified without first wiping out their souls in the company of a spiritual mentor, what can be said of the masses? Proofs for this can be obtained from the books of Hazrat Thânwî *rahimahullâh*. A pious elder who has been under the training of a spiritual mentor will never scorn an ordinary Muslim, let alone scorning and belittling an *'âlim*. Hazrat Hakeem-ul-Ummah *rahimahullâh* has stated that it is *harâm* to make *tablîgh* to a person while scorning him and considering yourself to be great. If a person cannot pay due attention and concern to *ikrâm-e-Muslim* at the time of *da'wah* – then it is obligatory on him to remain silent and his talking is not worthy of this duty. On one occasion, a *tablîghî*

brother said in my presence that such and such *'âlim* must wear bangles, why does he not go out? – إنا لله وإنا إليه راجعون.

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

"It is a very serious statement which issues from their mouths."

A labourer who carries blocks boasts about his perspiration and toiling and says to a businessman: "Why are you sitting in your room and wearing bangles? Why don't you come out onto the field a bit?" What reply will the businessman give? He will say: "You earn five rupees in eight hours, while I earn in a single hour several times what you earn for the entire day. O you foolish one! My education and mental capabilities are more valuable than your perspiration." In like manner, the perspiration of the masses cannot even equal the dust of the religious services of the *'ulamâ'*, whether in the *masâjid, madâris*, *khânqâs* or *dâr al-iftâs*. This is because the masses cannot even imagine the hardships which they endured in the acquisition of Islamic knowledge. The genuine *'ulamâ'* are the inheritors of the Prophets (Alaihimus salaam). When the masses make disparaging statements about them, they are acting in conflict of absolute texts, and committing serious acts of misguidance and ignorance. Rasulullah (sallellaho alaihe wasallam) said:

مَنْ لَّمْ يُبَجِّلْ عَالِمِيْنَا فَلَيْسَ مِنَّا

"The one who does not accord respect to the 'âlim among us is not of us."

Rasulullah (sallellaho alaihe wasallam) also said that the superiority of an *'âlim* over an *'âbid* (worshipper) is like my superiority over the lowest among you.

Another Hadîth states:

لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا وَيُوَقِّرْ كَبِيْرَنَا وَيَأْمُرْ بِالْمَعْرُوْفِ وَيَنْهَ عَنِ الْمُنْكَرِ

"The person who does not show mercy to the young among us, does not accord respect to the elderly among us, who does not command good and forbid evil is not of us."

Some *tablîghî* brothers have restricted and confined *ikrâm-e-Muslim* solely within this *jamâ'at*. We have thus noticed that they will show respect to those *'ulamâ'* who are active in this *jamâ'at*. As for the other *'ulamâ'* who are busy in the *madâris, khânqâhs* or *dâr al-iftâs*, they think that these *'ulamâ'* have abandoned *tablîgh*. We learn from this that they have made this one specific method of *tablîgh* the objective. Whereas the objective is to work and serve Islam for whichever different groups are working in different ways. No specific method is from among the objectives of Islam. The jurists consider it to be a *bid'ah* (innovation) when any specific method of *tablîgh* is regarded as an objective. It is therefore necessary to rectify this baseless belief.

Some people are so overcome with zeal with *tablîgh* that they leave behind their weak and sick parents, or their pregnant wives who are close to delivery and go away. And they refer to this as *tawakkul* (reliance on Allah Ta'ala). The pure Sharî'ah considers such *tawakkul* to be *harâm*. Rasulullah (sallellaho alaihe wasallam) prohibited Hazrat 'Uthmân (radhiallaho anho) from participating in the battle of Badr because his wife was ill.

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All praise is due to Allah Ta'ala for enabling us to complete the translation of this book. May Allah Ta'ala accept it from us and may it be a means of our reformation in this world, and salvation in the Hereafter. Âmîn.

Mahomed Mahomedy
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